Awaken Qi Within

Gregory Williams

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Qi Arts

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To all TaiJi, Qigong and Acupuncture Masters
who have brought through the lineage.

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These pictures are to display channel flow and hollow location, not postural guidance.

Foreword

Verse has been a common means of transmitting Chinese thought, and Chinese literature begins with the Book of Odes (Shi Jing 詩經). Qi meditation lends itself to this form of expression, as verse has a way of bypassing both our conscious and unconscious filters. The Chinese source material that forms the Classical world is rich in imagery, both in expression and the actual characters or pictograms themselves. The Dao De Jing, the writings of Zhuangzi, and the Huai-nan-zi are all familiar examples.

These verses of Greg's are an illuminating blending of Internal Cultivation and Chinese medical thought. They are like a flowing stream of Qi meditation for anyone interested in health and the three treasures (Shen, Qi, Jing) and three powers (Heaven, Earth, Man) of the Daoists. For practitioners of Qi arts there are many ideas and explanations to expand your practice.

Immerse yourself in these waters and be surprised at the shores you will come upon, and choose to linger at places that resonate. This is not a book to simply read cover to cover. Dip into these pages and savour wonderful images that will speak to your Shen. Remember that Chinese wisdom is very much like a cup of tea that must not be rushed, but rather savoured slowly.

John Thompson, Senior Practitioner
MScSt (UQ) BAppSc (Chem) D.TCM (NSW, China), 2014.

Editor's Preface

Awaken Qi Within is a radical departure from the previous books; *Qi, the Source of Life* (2014) and *Qi Arts Balance Heartmind Body* (2017). Its sophistication and addition of practice-based medicine and cultivation are quite Extraordinary!

Their author (GW) was educated in Queensland, Australia, at a time when racism at the end of the British Empire was eclipsed by a major 'trading partnership' (sic) with Japan; so Qld's State High School system initiated Japanese language classes. Having taken part in 1970's planning to found Griffith University (GU); my informed opinion is that GU's Chancellor's intent (Yi) was to enroll 'the cream of that crop' in his School of Modern Asian Studies. (Pers comm. Ted Bray 1978). Sir Theodor Bray declared; 'If we do nothing else in this University, we will teach Asian studies and we will cultivate good relations between Asia and its neighbours around the Pacific Rim".

Significantly, G Williams undergraduate degree at GU combined with a major in 'Japanese Language'.
As noted herein "About the Author" and "Introduction", Greg Williams became proficient in reading 'old Japanese'; tantamount to 'old Hanzi' Chinese. This gave him rare Occidental access to over 2 millennia old Classic Chinese medical texts preserved in 'old Japanese' translations going back to 6th century CE. Greg W not only exemplifies that late 20th century phase of Australian engagement with Asia, but also, he & our Aussie nation-state nowadays address various aspects of the current revival of the Chinese civilization-state; at Euro-colonialism's demise. I assert that GW has fulfilled Sir Theodor Bray's policy!

Unlike various Occidental publications on Classical Chinese Medicine (CCM) which are limited to 'knowing-what' is in their bibliography; as a self-styled 'Qi-artisan', GW's 'hands-on' practice manifests 'know how' in Japanese-style acupuncture. The disruption within China, in the interregnum after the odious Opium Wars up until development of a People's Republic, made Japan the offshore repository of CCM post-WW2, when the likes of GW came to study there & on the mainland.

Nomenclature has been my burden since 2014; not only because the author lacked academic expertise in thesis protocols & was comfortably specialist; but also "Our Western languages are substance-oriented and are therefore most relevant to the descriptions of a world defined by discreteness, objectivity and permanence. Such languages are ill-disposed to describe and interpret a world, such as that of the Chinese, that is primarily characterized by continuity, process and becoming". (Ames RT 2001, quoted in Macioca G, 2015 xxi "Notes on the translation of Chinese terms"), [continued in Supplementary Material D].

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Thanks Mum, for like the Earth, you gave me my foundation.
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Disclaimer

The contents of this book, including text, graphics, images and exercises, are for general informational purposes only and do not render medical or psychological advice, opinion, diagnosis, or treatment. Qi medicine, which includes practices such as Qigong, is not intended to replace allopathic medicine, but rather, to complement it. The techniques described can be very powerful, and for some individuals, may be too demanding, and potentially cause mental and/or physical disturbances. Readers should therefore use their own discretion and consult their doctor or health care professional before engaging in these exercises and meditations.

The information contained herein should not be used for diagnosing or treating a health problem or disease and is not intended or implied to be a substitute for professional medical advice, diagnosis or treatment. If you are pregnant, ill, have any disease or health problem, or suspect you may have, you should consult your doctor or other professional health care provider. Never delay, disregard, or discontinue professional medical advice because of something you have read in this book.

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Upon reading this manual, you hereby agree to take full responsibility for yourself and your health, and release, indemnify and hold harmless Gregory John Williams and Qi Arts, its employees and heirs. You have purchased a manual for energetic healing based on natural principles and sought information based on those principles, thereby granting a private licence to the above to provide you the information herein.

About the Author

I have always been captivated by the Asian and healing arts. As a young boy growing up in Queensland I enjoyed Origami (The Japanese art of paper folding) in primary school. In the early 1980s my interest in the healing arts was awakened by my mother's studies in nutrition.

After completing high school in 1983, I commenced an undergraduate degree at Griffith University (GU) Brisbane, in the School of Administration. In 1986 I cross-registered with the School of Modern Asian Studies to study Japanese, and in 1987 I graduated with a degree in Administration, majoring in marketing and Japanese language.

At GU I also discovered Asian martial arts and began studying Kungfu. Although I did not recognise it at the time, these were to be the first planks in a rather long bridge leading to my Japanese acupuncture teachers and a completely different life than imagined when embarking upon my university studies.

Barely a year after graduation, I abandoned my career in the Sydney business world and departed for Japan, where I was to live for five years. Whilst doing various jobs like tennis coaching & English teaching, I diligently studied the written and spoken language. I also continued my martial arts training at the Kyokushin School of Karate.

It was during my fifth year in Japan that I met a beautiful lady who later became my wife. She returned to Australia with me in 1994, and for three years we worked in the Japanese tourist industry in Cairns. There we met a delightful old Chinese acupuncture couple who convinced us our destiny was to study Chinese medicine in Nanjing.

Soon after we arrived in Nanjing, we decided against studying the full Chinese Medicine degree. Instead, we took Chinese language classes at the Nanjing Chinese Medicine University, learned Tuina massage at a blind school, and studied TaiJi privately with Master Wu. Master Wu was a true Daoist who had practiced the Daoist arts from nine years of age. Under his tutelage, my martial arts practice was set on the gentle path of power & self-control.

My wife (now ex-wife) and I returned to Australia in 1998 to study acupuncture at the Australian College of Natural Medicine, Brisbane. Three years later, after completing an Advanced Diploma in Acupuncture, I left for Tokyo to study with the KanpoHariIKai (Traditional Chinese Medicine Acupuncture Medical Association) for a further two years. I trained under the tutelage of the Arai Brothers, who are two very generous and skilled acupuncture masters. When I asked my teachers for a certificate, Master Arai said, “It’s already written on your forearm.”

As with my TaiJi practice, my acupuncture also found the gentle path. I learned Meridian (Channel) Therapy Acupuncture, an art which gently connects hollows with very light Qi. The gentler the treatment, the more the patient is healed from their spirit, mind and heart, which is the path to lasting healing. I use slightly heavier techniques for blockages in the physical body.

I returned to Brisbane in 2003 to establish a suburban practice employing the style of acupuncture I had learned in Japan. Over the years since, this classical acupuncture has naturally merged with my TaiJi to become a unique Qigong healing system.

In 2010 I began treating & teaching from my own clinic which is perched on my rooftop in inner suburban Brisbane.

I have been teaching this form of Qigong Channel Therapy to a dedicated group of practitioners for over 12 years. They range from acupuncturists, massage therapists to naturopaths & Qigongists.

As this book births into the world, I am making a move down to the Byron Shire, where either there or some other natural place, I hope to open up my training retreat.

Introduction

Built on the foundation of the first two books, *Qi, the Source of Life* and *Qi Arts Balance Heartmind Body*, my third book *Awaken Qi Within* is a more grounded, more expansive and a much clearer expression of the Qi Arts.

Whereas the first book was like a young teenager setting out on life's journey, the second one was like a 30 year-old trying to work things out, this one is more like a mature traveller who has arrived at a mountain plateau, albeit not at the peak yet. With this mature outlook, the author has been able to more clearly see, and a more clearly map out life's path, in accordance with Daoistic Ways.

Being more grounded, 'Awaken Qi Within' includes esoteric technical translations & interpretations of the Canon of Difficulties 33 (Supplementary Material). Difficulty 33 shows the way yin feminine subtly draws in yang masculine, to harmonise life, as the 5 elemental pentagram.

A fresh new translation on Dao De Jing chapter 6 (The Way & its Virtue) concerning 'the Dark Unseen Female' is also included, to ground the human heart mind body into the primordial feminine. This serves to begin to redress and explore a long standing imbalance of masculine and feminine.

Being more expanded, it includes translations & prose-poetic interpretations of esoteric Qigong which enables the reader to explore their own inner Qi realms. Being more integrative, it draws parallels with Tantric & Kundalini yoga and brings alternative cultivation and medicine together. It integrates all of the original arts of Qigong, TaiJi and Chinese medicine.

Having grown up from a young 200 page first book through a middle-aged 350 page second book, this 550 page mature yet slim evolution continues to expand through much more TaiJi, Qigong theory & practice.

Having arrived at this mountain plateau, I now have the oversight & breathing space to see where the journey began and where it potentially might go. In a sense these writings have done a complete circle, from their subtle yet inexplicit beginnings about Original Spirit to their elucidating understanding that Original Spirit is in every step.

These writings are primarily founded on past training with Japanese acupuncture masters, Chinese TaiJi masters, clinical experience and self-practice. However, the past two years of self-practice & clinical practice have been exponential, making this third book a marked evolution! By anchoring theory & practice in ancient classics, this book has

been able to adventure out into universal Qi realms, as yet unseen by mainstream eyes. In particular, it takes the reader into the deep reaches of their own inner-versal being, where with the understanding of channels & hollows, they may be able to better breathe, move, and enjoy their lives.

In addition to helping the individual with their own inner-personal awakening, the author has a profound hope that this Qi work may help the human collective consciousness out of an 'outer ←→ inner climate change' conundrum, thus gifting humans with a deep appreciation and concern for nature and our role in its health.

Although the actual writing of these books has taken about eight years of consistent work, its research spans back over twenty years to when I first walked into the Arai brothers' clinic & the Kanpo Hari study groups.

Thereafter, I began devouring the Chinese medical classics in both classical and modern Japanese, and later translated these ancient texts for my Australian students. Many extracts from those texts appear in this book.

The Gong in Qigong basically means to do with Qi awareness. Therefore this book often replaces the word, 'Gong' with words like breathing, posture, etc, to form neologisms such as 'Qi Breathing', 'Qi Posturing', 'Qi Work', 'Qi Medicine' & Qi Meditation'. This has been done to clarify these ancient Chinese practices, which can at times be misperceived, or at least not fully unfolded, by some modern-day, Western readers.

The aim of this book is to present the seemingly complex concepts of Chinese medicine and TaiJi Qigong in a format that a wider range of practitioners from all energetic healing modalities can enjoy. The paradox is that the more straightforwardly this knowledge is conveyed, the more profoundly true it becomes. Thus, both beginners and advanced practitioners can read the same pages and gain different insights.

Some parts of the book flow through gentle & simple poetic verses which many heartfelt intelligent readers may enjoy, whilst other parts plough through deep esoteric theories which advanced practitioners may find illuminating.
Set out in seven Parts; the first one gently eases into the Way of the journey. The second Part then introduces the spirit heart mind process of the human. The third Part flows into the yinyang 5 elements, whilst the fourth takes us into sovereignty, sexuality & our relationship with the natural environment, through the triple heater system. The fifth brings in the esoteric Qigong practices before the sixth launches us up into an exposition of the Great Way; the Chong channel. The seventh part then concludes with Qi Medicine. Interestingly though, a rough & raw version of Qi Medicine was where the journey began eight years ago.

Absorbing 2000 year-old text in old Japanese strongly influences my thought & writing processes. The use of paradoxical language protects hidden meanings. To remove the intricate, nonlinear paradoxes contained within the ancient texts is to betray the classics and cheat the reader. The Western mind often jolts when encountering contradiction; as it is generally unaccustomed to shades of grey in both life and in learning. In contrast, the traditional Eastern mind jumps with glee because it knows that within paradox a wonderful enlightenment is waiting.

This has been my challenge and my delight: to clarify & illuminate without betraying the classical origins. My students' questions, my previous writings, and my cultural filter (editor) have all enabled me to find the place where paradox & simplicity go hand in hand.

I have also taken it upon myself to re-align Chinese medical terminology back to their ancient origins. Three main examples: Returning the 'control cycle' back to its classical 'mutual control cycle' or 'struggle cycle'. Discontinuing the word 'meridian' as it represents a line on a map, as well as the word 'point' as it represents a dot. Instead I replace them with 'channel' & 'hollow'. Like rivers & holes in the natural environment, our bodies are a multi-dimensional living terrain.

One of my ways of working through the maze of 'Samsara' is through intuition and dreams. My receipt of knowledge has not always been restricted to physical instruction. Likewise, my learning has not always been limited to physically embodied masters.

I hope you enjoy the journey to the mountain plateau and beyond.

Classical Texts

In order to prepare this book I have drawn deep insights from and worked extensively with the classical texts. During this process I have worked with other translations and also created my own. This section outlines the process and sources I have drawn from and why they are important.

I have translated old Japanese *Kanji* script into English. These Japanese translations were initially translated by Japanese masters from old classical Chinese texts, dating back 2-2500 years.

The three main Medical Acupuncture Canons from where I have drawn my translations are the 'Canon of Difficulties' (*Nanjing*), 'Spiritual Axis' (*Lingshu*) & 'Simple Questions' (*Suwen*). Whereas 'Spiritual Axis' & 'Simple Questions', together as one book titled 'Inner Classics' (*Neijing*), were written sometime between the first and third century BC; the 'Canon of Difficulties' was written during the first century of the Eastern Han Dynasty (25-220CE).

The Canon of Difficulties is believed to be a compilation of the difficult issues encountered in the 'Inner Classics'. In particular, this Canon brings focus to the 'extraordinary channels', 'wrist pulse' and 'triple heater system'.

The Canon of Difficulties, being the fundamental text driving my own & my Japanese teachers/colleagues clinical practice, is the main source of my translations. 'Spiritual Axis' has been the source of the 'spiritual-mental-emotional process' around which I have developed my psychological theories & practices.

The *Kanji* characters scribed in these Japanese texts are more akin to the ancient Chinese *Hanzi* from where they were initially translated.

In particular, I have drawn my translations and interpretations from two main Japanese sources; namely the Toyo Gakujutsu association and the two post WWII fathers to Channel (Meridian) Therapy, Inoue Keiri & Honma Shohaku.

In addition to these classical Chinese Medical sources, I have translated chapter 6 from Professor Toshihiko Izutsu's (post WWII Keio University professor) Chinese to Japanese translation of 'The Way and Its Virtue', (Dao De Jing). The Dao De Jing was traditionally credited to the sixth-century BC sage Laozi.

Although not my translation, I have incorporated Master Alfred Huang's verses of the Canon of Change I Ching. According to this twentieth Century Taiji Master, "the I Ching was written two thousand years before Confucius (ca. 551-479 B.C.)".

Upon this ancient classical foundation, I have then added my translations (Japanese to English) of more contemporary Qigong masters; Master Li Shizhen, a famous Chinese Medical doctor from the Ming Dynasty (1518-1593) and Master Yang Li, a twentieth century Beijing Medical Research professor, to enhance the Qigong Cultivation aspect inherently existing in the Chinese Medical pages.

Other English quotes from Taiji, Qigong, Chinese Medical Practitioners and Yoga masters are also included.

If you are not familiar with the *acupuncture hollows*, you may have recourse to refer to acupuncture charts. As found in the classics, an appropriate translation of the Kanji/Hanzi characters for 経穴 is keiketsu (Ja) jingxue (Ch) is 'channel hollow'. Whereas the term *acupuncture point* may be grammatically correct when perusing a chart, it is quite impractical to apply it to the *hollows* on the skin which are the entry & exit of Spirit Qi. My use of the word *hollow* is inspired by use of the term *hole* by Miki Shima & Chip Chase 2010.

Part I

The Qi Artisan

1
The Art of Life

……の法は先ず必ず神に本ずく

Right from the very beginning,
technique must be based on Spirit.

Yellow Emperor's Internal Classics, Spiritual Axis
Chapter 8, Toyo Gakujutsu

The Qi Artisan who bases technique in Spirit
will most certainly become a skilful master.
An Artisan is anyone who does with devotion.

Qigong in Chinese, *Kikō* in Japanese writes as 氣功,
Qi or Ki 氣 breaks down into 米 *rice* on the inside
& 气 *vapour* on the outside.
This means cooked *rice* creates *vapour* or lifeforce Qi.

Even though cooked rice 米 gives this character a postbirth emphasis,
i.e. life coming from food after being born,
vapour 气 includes life's prebirth aspect,
prebirth spirit nourishing life in the womb.

If we look closely, 气 vapour includes 3 parallel lines;
the upper one flicking up at the left,
the bottom one extending down at the right
& the middle one extending horizontally in between.

This indicates the 3 fields of the Universe.
Heaven above, Human in between & Earth below.
Heaven intercoursing with Earth creates all beings, including Human.

Gong or Ko 功 *means merits*, *meritorious deed* (*service*),
achievement, *result*, *fruit*.
Kenkyusha Dictionary

Together as one word 氣功 means *meritorious deeds*
done with the consciousness of *Qi achieving fruitful results*.

Originally Qi Arts were oriental practices
like TaiJi, acupuncture, massage, *Kungfu*, calligraphy, *Reiki*,
Tea Ceremony, Music, Arts & Crafts, Dancing, Meditation...

Qi Arts also apply to other practices, such as
Yoga, sport, permaculture, bush walking, cooking & even commerce.

By combining Qi channel practice with *heart* mind body awareness,
any practitioner can uplift their art into excellence.

With gentle mind focus,
Qi Practice skillfully cultivates lifeforce
through our Qi Channels.

Fine tuning life Qi
strengthens body, sharpens mind
& calms *heart,*
allowing us to work at optimum efficiency.

Polishing our art, day by day,
nourishes our spirit
making our lives rich & abundant.

For the acupuncturist, art is focusing lifeforce Qi
through their needle & moxa,
between Original Spirit and the patient's channels.

The massage practitioner also heals with lifeforce Qi,
channelling Spirit
through their fingers arms torso & toes.

For a painter, the brush is their tool
through which Qi becomes a beautiful picture.

For the martial artist, their tools are fist, foot or sword
through which spirit is skilfully wielded.

For the yogi,
Qi is *Prana*, technique is in posture & breath
through which spirit refines back into *Satva*.

For the tantrica,
Qi is sexual creative energy
pouring out of their channels in orgasmic bliss,
energetically loving self & others.

For the dancer,
dance is spirit animating physical form,
art in fluid motion.

For the musician,
Qi is sound vibration
which easily penetrates channels directly affecting spirit.

For the permaculturist,
Qi is always changing through its cycles,
regenerating,
always in a constant flux of life.

For the meditator,
their medium is body & mind
through which they cultivate life directly.

Sports and commerce people can also
learn the oriental arts of lifeforce Qi
to fine tune their natural ability into freeflowing natural achievement.

Life becomes Qi Art

refining to perfection.

One Art

One Life

One Spirit shining bright.

2
The Way

If I truly had Knowledge,
I would, *when travelling along the great Way*,
know to fear nothing except being led astray.
Although the great Way is smooth and flat,
the common people still love the bumpy, *crooked paths* (*jing* 徑).
Dao De Jing, *Lao Tsu*, 53,
Effortless Action, Slingerland Edward p78

The *Dao* often translates as the Path,
meaning the Way of doing things,
the Way of living life,
the Great Way to awakening.

When we travel along the Great Way,
all is naturally illuminated.
Through all our trials & tribulations,
returning up from *the bumpy*, *crooked paths*,
we do eventually begin to find ease in our life journey.
One day we do arrive at that destination of ultimate happiness.

Whilst we walk the *Way*
there is *nothing to fear except being led astray,*
losing our *Way,*
getting lost down in the *crooked* dark *paths*
of attachment & desire, sickness & suffering.

Original Cavity of Spirit is (*in the centre of the brain) behind*
the spot between the eyes.
Lao Tsu called it the gateway to heaven and earth.
Taoist Yoga, Lu K'uan Yu, p4

In the space behind the two eyes
sits the Inner *Eye* of pure light.
When both *eyes* awaken as One,
this illumination enlightens
the Path we walk.

When the One *Eye*[1], as *Original Spirit*, shines in the darkness,
darkness is no more.
Original Spirit translates from the Chinese *YuanShen*.

Original Spirit[2], visualized as the 6th *chakra Eye*,
expanding out from the *brain* centre,
gradually fills the head *cavity* under our own inner Heavens,
visualized as our 7th *chakra* crown.

Our Heavenly crown connecting to our own inner Earth
in our root *chakra* is called the TaiJi axis.
From our Heavenly crown to the Earthly perineum shines a light.
This light we call the TaiJi illumination.

Through this TaiJillumination, our inner Heavens illuminate our inner Earth
to become our universe.
All beings exist between Heaven & Earth[3],
of those beings we humans are one.
Heaven, Human Being & Earth.

TaiJi as a self practice, known as *TaiJiQuan*
is a sequence of movements (a form)
which aligns Heaven & Earth within us.
TaiJi helps us cultivate our Way.

Conversely, Qi Medicine is a practice
which helps others along their Way.
Through the yinyang 5 elements,
Qi practitioners help align a patient's TaiJi axis.

TaiJi, Qigong, acupuncture, *Shiatsu*, Qi Medicine, *Yoga* & the like
are therefore, Ways of refining life.

When we practice the Qi Arts, our Path lights up,
showing us the *Way* home back to Spirit,
back within ourselves into the place of true peace.

---

1 The One Eye is commonly called the third eye.

2 After Lu K'uan Yu, Original Cavity of Spirit is Original Spirit in the central cavity of the *brain*. The *brain* therefore, is a physical manifestation of Original Spirit.

3 Just as Universe is outside containing us, so it is inside emanating from us too.

3
Naturalness

The Way permeates all behaviour
from eating
defecating
sleeping
to sex.

The Way permeates even the seemingly trivial;
therein lies its beauty.

The Chinese classics say the *Dao*
is formless.
Yet from its formlessness
comes the myriad forms of life
of which we humans are merely one.

All animals & plants are Universal Spirit in different forms.
That is why we must care for them all.

To be intentionally cruel
to other living spirits,
all universally the same,
is insanity!

Cruelty comes from our own inner hurt,
from our own self-created dæmons deforming our *heart*
into ugliness & suffering.

Life comes from the *kidneys*,
Nature from the *heart*.

The Way is naturalness.
Being truthful unto our own unique natures,
like pieces in a jigsaw,
our personal natures fit into Universal Nature to make it whole.

Imagine we are all spirits covered in mud.
Some people's mud may seem a bit thicker, dirtier
but merely mud nevertheless.

Bathing in our life-stream of existence,
through many deaths & rebirths, cleans us,
revealing the shining Spirit that we have never not been!

Now, imagine your Spirit as a sword of light;
its base resting in your Earthly perineum (pelvic floor),
its hilt firmly held by your lower belly,
its blade running up through your torso,
gracefully posturing up through your neck,
its tip lightly touching Original Spirit back & behind your eyes
to radiate pure light up into your Heavenly crown.

Our sword of light cuts down our inner dark dæmons,
slashes through our stress & suffering, pain & trauma,
mulches them all up into raw compost Qi
ready for Mother Earth's next cycle of life.

So, use your imagination, practice Qi Meditation!

Each time we cultivate our Way,
the cleaner, the sharper we become.
Eventually, when all our pathogenic Qi has been composted,
we become the bliss of pure light.

4
Letting Go

Essentially there is no Spirit
that is evil.

Behind every unhealthy desire,
every emotion, every thought form,
is the desire for the Bliss of Pure Spirit.

Sickness is merely Qi
in the wrong elemental form, in the wrong place
and/or in the wrong quantity.

An ache or a pain, an organ sickness,
is Qi in the wrong channel,
in the wrong yin or yang organ,
merely our yinyang 5 elements out of balance.

For example,
liver & gallbladder belong to the element of wood.
Wood Qi, like wind, moves things around in our body.
Wood Qi can also be seen as Wind Qi.

When in balance,
Wind Qi blows as a gentle breeze,
efficiently circulating fluid & blood.
With good circulation we feel vigorous, *Qienergizing* our life.

When out of balance
Wind Qi blows up a gale, stagnating our fluid & blood,
causing symptoms such as shoulder pain, sore eyes, headache,
tremors, stroke & *liver* sickness.

Bad circulation blocks up our *heart* mind & body,
causing anger, frustration, urgency & haste.
Anger is excessive wind Qi blowing destructively hard.
Frustration is anger all bottled up.
Urgency & haste are anger impatiently racing ahead.

All arise when, the metal *large intestine*,
not letting go of its rotting waste,
generates fear in our water *kidney*.
This in turn generates anger in our wood *liver*.

In Traditional Chinese Medicine (TCM), the Life Cycle (Birthing Cycle)
cycles elements around in a circular motion
from wood to fire to earth to metal to water & back to wood again
before beginning anew...

Just as autumn flows into winter & winter flows into spring,
so in accordance with this Life Cycle,
the emotions of metal flow into water & the emotions of water flow into wood...

When metal's *large intestine* lets go of its physical & emotional stools,
we are able to ease into the peace of our water *kidney,*
which in turn, invigorates our wood *liver* into enthusiasm.

However, when our *large intestine* (*& lung*) do not let go,
we fall into the water element as fear
which in turn provokes our wood element's *liver* into urgency & anger.

Holding on to rotten Qi is mental & emotional constipation,
which causes waste to rot in our *heart* mind body
instead of composting back into the Source Qi of Mother Earth.

The not so polite colloquialism 'you're full of shit'
tells us that this concept is already in people's psyche.

In Daoism,
we dipole Heaven not with Hell,
but with Earth!

To see Heaven as a dipole with Hell
is to miss out on the beautiful feminine,
that beautiful Mother Earth who births all living beings.

Hell may be holding on to all our mental & emotional rotten Qi.
By not yet composting this waste Qi back into soil Qi,
we obscure the beauty & power of Mother Earth's Source.

So-called dæmons & devils
are just spiritual worms
eating our mental emotional waste.

When our *hearts* & bowels empty of their rotting waste,
when our lifeforce is fresh & flowing,
these dæmons have nothing to eat,
thus die of starvation!

The never ending challenge to the human spirit is to just let go.

Let go of your waste
& freeflow your lifeforce Qi.

5
Lifeforce Qi

We flow down through the energy fields of Original Spirit,
through human spirit, emotional *heart* & reasoning mind,
into physical body.

All aspects of us are Spirit,
merely different reaches along the same river,
at different altitudes on the same mountain.

At its peak there is no form, just pure Original Spirit.

That which flows & forms,
acquiring shape & density,
is Qi.

Imagine Spirit gushing from a spring atop universal mountain,
flowing down becoming the multitude,
the myriad forms of life.

From our Original Spirit Source,
Qi flows & forms our *heart* mind body.
Our forms are vitalised through the *lung* & lower-belly
with the breath of Qi.
Qi inside of us is the Inner-verse,
its lifeforce flow, as spirit, is yang.
Its substance form, as organs, bones & flesh, is yin.

Qi outside of us is the Outer-verse,
its flow, as time, is yang.
Its form, as space, is yin.

The Innerverse & Outerverse
are really Oneverse, in the big matrix of creation
we call the Universe.

6
YinYang

As Qi flows it is yang.
As it forms it is yin.

The nature of yin comes from the Earth
& the nature of yang comes from the Heavens.

Yang is of the stars, the celestial.
Yin is of the ground, the terrestrial.

Celestial is time forever flowing.
Terrestrial is space greatly expanding.

As spiritual beings, naturally yin & yang,
we are of the ground & of the stars.

From the ground comes our body
& from the stars comes our spirit.

Body & spirit merge to become being.
For us, this being is human.

We are spirit travelling in body,
body enlivened by spirit.

In our lung is the animal (*terrestrial*) *spirit* (*Po*)
& in our liver is the celestial spirit (*Hun*).

Explanation of the Canon of Difficulties,
Difficulty 34, Toyo Gakujutsu

Liver spirit (*Hun*) *follows heart spirit* (*Shen*)
& lung spirit (*Po*) *attaches to essence* (*Jing*).

Yellow Emperor's Internal Classics Spiritual Axis,
Chapter 8, Toyo Gakujutsu

Of all the animals on this planet,
we are the only ones
who can plant our feet firmly on the ground
stand upright
aiming the crown of our head at the Heavens.

Liver spirit (*Hun*) *goes & comes*
& lung spirit (*Po*) *exits & enters*.

Yellow Emperor's Internal Classics Spiritual Axis,
Chapter 8, Toyo Gakujutsu

Shen-Jing is the essence-spirit core of our Innerverse.

By following spirit *Shen*, *liver* spirit *Hun*
is able to fly up into the stars & commune with the Heavens.
Hun sometimes does this in our dreams.

By attaching to *Jing* essence,
lung spirit *Po* is meant to instinctively take care of our physical body
& commune with Mother Earth.

The perineum (& anus)[4], where *Po exits & enters*,
is the hollow *Meeting of Yin CV 1*,
the portal to Earth.

The Perineum is thus, the hollow-space where
the Yin of our Innerverse meets the Yin of the Outerverse.

The crown of the skull, the space where *liver* spirit *goes & comes*,
is the hollow *Hundred Meeting GV 20*.

The Crown is thus, the portal to the Heavens
where the Yang of our Innerverse meets the Yang of the Outerverse.

4 The entire pelvic floor from the root of the genitals through the urogenital & pelvic diaphragms, to the anal sphincter can be Qi-focused as our inner Earthly portal. Pathogenic Qi blocks this portal causing these muscles & tendons to tighten.

7
The Whole Universe is Within

谷神不死. 是謂玄牝。玄牝之門。是為天地根。

Original Chinese of *Lao-tzu*, *The Way and Its Virtue*
Dao De Jing 6, (part translation)

谷神は死せず。是れを玄牝と謂う。
玄牝の門。是れを天地の根と謂う。
Japanese Translation by Professor Izutsu

The valley of spirit does not die.
This is called the dark-unseen (*mysterious*) *female.*
The gateway of the dark-unseen female.
This is called the root of Heaven & Earth.
Author's translation from old Japanese[5]

The valley of spirit may be *qigonged* inside the lower belly
between the perineum & navel.
This gateway to the dark-unseen female may be imagined
as our inner birth canal from where our Innerverse is born.

The Heavens illuminate Spirit light
into the womb of Earth Mother within us
to flourish source Qi, swell essence & birth our Innerverse.

Gently, source Qi wells up,
up through our inner *gateway to the dark-unseen female*,
never ending, never dieing, never drying up.

Source Qi wells up through *Meeting of Yin CV 1*
into the space between both *kidneys* in the lower belly.
This is the ground to life & the whole human Qi system.

In this book, we meditate on the pelvic floor/perineum,
Meeting of Yin, the hollow where all our *Yin Meets*
as the *gateway to the dark-unseen female*.

5 For full translation & explanation, see Part V chapter 1.

8
Grounding our Universe

All that bubbles up from the wellspring of Earth is Source Qi & essence;
soil, little animals, oceans, trees & us.
This is why we must ground ourself, reconnecting to our essence source.

Via the *kidneys* in the lower belly,
we reconnect into the infinite abundance from below,
through the legs when standing,
directly when sitting.

The pelvic floor becomes our *gateway to the dark-unseen female*
from where all our organ channels grow,
to where they firmly root.

When our ground is stable,
so too are our *organchannels*[6].

Essence forms as organchannels,
storing & transporting Qi.
Source Qi thereby can inflow, fill up, enliven & outflow.

Essence is that aspect of Heaven & Earth
which forms our *heart*mindbody.
Source Qi is that aspect of Heaven & Earth
which births this essence, enlivening its form until death.

The root to Heaven & Earth is source Qi & essence,
growing us back as spirit into the Heavens.

Without essence-form there is nothing to fill,
no separate lifeform to exist,
just One infinite vastness of *AllBeing*.

6 Prolapse is when the organ-channel ground is not firm. *Qigonging* the pelvic floor helps prevent prolapse.

9
The Spirit that Protects

Source Qi is the Spirit that protects against evil (*pathogenic Qi*)
for the whole of a life.

Explanation of the Canon of Difficulties,
Difficulty 8, Toyo Gakujutsu

When our Source Qi is full & strong,
no *evil or pathogenic Qi*[7];
no virus, no wind, no evil spirit
can penetrate our field & get in.

Only when our Qi begins to wane,
do Mother Earth's little helpers move in to reclaim
& rot our bodies back into Earthly Qi again.

Whole of a life because it determines our life-span.
Spirit because it is the *Qi-root of Heaven & Earth*.

Breathing down in the lower belly
Qi roots our spirit *into Heaven & Earth*,
keeps our Qi strong,
protecting us for the *whole of* our long & healthy *life*.

7 Where the ancients called it evil Qi, contemporary Chinese Medicine calls it pathogenic Qi. It is merely our own elemental Qi out of balance, i.e. too much heat, fluid, cold etc. Things like viruses & malevolent spirits then opportunistically attach to this imbalanced Qi.

10
Nature & Life

Heavenly Spirit *flowing* into our *heart*
is conscious Nature.
Source Qi *flourishing* up into our *kidneys*
is healthy Longlife.

Heart nature & *kidney* life
yinyang entwine in the abdominal centre,
becoming our individual essence-spirit core.

Living a long & healthy life
in a strong & flexible body
is to live in accordance with the Way.

Life & Nature yinyang balance us as individual being,
for one cannot properly exist without the other.

Nature, without the longlife of essence Qi,
is spirit without sustenance.
Longlife, without the nature of spirit,
is body without intelligence.

With the boundless supply of Source Qi in our belly,
& the infinite consciousness of Spirit in our *heart*,
we expand towards our full potential of AllBeing.

Reconnect to the Heavens we must,
for conscious intelligence the human race very much needs.
Reconnect to Earth we must,
for peace & abundance the human race very much yearns.

Peace from Source
is the peace of endless abundant wealth.
Gently it wells up, never exhausting.

Figure 1. Humane Spirit

Part II

The Spirit Process of *Heart*mindbody

1
Foundation of Spirit
Spiritual Axis, Chapter 8

本神篇　第八

黄帝、岐伯に聞いて曰く、
凡そ刺の法は先ず必ず神に本ずく。
血、脈、営、気、精、神、此れ五蔵の蔵する所なり。
其の淫泆して蔵を離るるに至れば則ち精失われ、
魂魄飛揚し,志意恍乱し智慮身を去る者は、

何に因りて然るや。
天の罪か、人の過ちか。

何をか徳、気、生、精、神、魂、魄、心、意、志、思、智、慮と謂う。
謂う其の故を問わん。

岐伯答えて曰く、
天の我に在る者は徳なり。地の我に在る者は気なり。
徳流れ気薄りて生ずる者なり。
故に生の来たるやこれを精と謂う。両精相搏つこれを神と謂う。
神に随いて往来する者これを魂と謂う。精並びて出入する者これは魄と謂う。
物を任うゆえんの者これを心と謂う。心に憶する所あるこれを意と謂う。
意の存する所これを志と謂う。志に因りて変を存するこれを思と謂う。
思に因りて遠慕するこれを慮と謂う。慮に因りて物を処すこれを智と謂う。

故に智者の生を養うや。必ず四時に順いて寒暑に適い,
喜怒を和して居処に安んじ, 陰陽を節して
剛柔を調う是くの如ければ則ち僻邪至らず長生久視ならん。

Translation

Foundation of Spirit, Chapter 8

"The Yellow Sovereign asks his Sage Doctor Qibo, why does this (the following) happen?

Fundamentally right from the very beginning,
needle technique must be based on Spirit.
Blood, pulse, working Qi[8], Qi, essence, spirit,
these are what are housed in the 5 yin organs.
When excessive indulgence
reaches the extent that these aspects separate from the yin organs,
essence (*Jing*) is lost, celestial spirit (*Hun*) & animal spirit (*Po*) fly away,
Intent (*Yi*) & will (*Zhi*) become vague & disordered,
intelligence & consideration depart the body.

Is it the wrath of Heaven? Or the error of human?

What are these things called:
Virtue *De* (Ch), *Toku* (Ja)[9], Qi *Qi* (Ch), *Ki* (Ja), Life *Sheng* (Ch), *Sei* (Ja),
Essence *Jing* (Ch), *Sei* (Ja), Spirit *Shen* (Ch) *Shin* (Ja),
Celestial Spirit *Hun* (Ch), *Kon* (Ja), Animal Spirit *Po* (Ch), *Haku* (Ja),
Heart *Xin* (Ch), *Shin* (Ja), Intent *Yi* (Ch), *I* (Ja), Will *Zhi* (Ch), *Shi* & *kokorozashi* (Ja) ,
Thought *Si* (Ch), *Shi* (Ja), Intelligence *Zhi* (Ch), *Chi* (Ja)
& Consideration *Lu* (Ch), *Ryo* (Ja).

What is the reason? Please explain.

Qibo answers,
The thing of Heaven that is in self is Virtue (*De*).
The thing of Earth that is in self is Qi.
The birthing of things comes from the flowing of Virtue
& the spreading (flourishing) of Qi.
Therefore, Life comes into being, this is known as Essence (*Jing*).
That which brings both essences striking together is known as Spirit (*Shen*).
That which follows spirit (*Shen*), going & coming,
is known as Celestial Spirit (*Hun*).

---

8 Also called Constructive Qi. With a different character, is also known as Nutritive Qi.

9 Note (Ch) after a word denotes it is a Chinese word & (Ja) denotes it is a Japanese word.

That which aligns itself with essence (*Jing*), exiting & entering,
is known as Animal (Terrestrial) Spirit (*Po*).
That which comes into being to take care of things
is known as *Heart* (*Xin*).
That from within *Heart* that remembers is known as Intent (*Yi*).
That which Intent retains is known as Will (*Zhi*).

The change that happens in accordance with Will
is known as Thought (*Si*).
The yearning into the distance that happens in accordance with Thought
is known as Consideration (*Lu*).
The processing (organising) of things that happens in accordance
with Consideration is known as Intelligence (Knowledge) (*Zhi*).

Therefore, an intelligent person cultivates life.
The four seasons are most certainly followed
& hot & cold are accorded to.
Excitement & anger are harmonised
& daily life is stabilized.
Yin & yang are moderated and hard & soft are regulated.

If this is the way, warped evils (pathogens) cannot penetrate (arrive).

Therefore, one obtains long life & timeless observance."

Author's translation from old Japanese script
of *Yellow Emperor's Internal Classics*, *Spiritual Axis Chapter 8*,
Toyo Gakujutsu

2
The Flowing of Life

The birthing of things comes from the flowing of Virtue (*De*)
& the spreading (*flourishing*) *of Qi*.
Therefore, *life comes into being*, *this is known as Essence* (*Jing*).

Yellow Emperor's Internal Classics
Spiritual Axis Chapter 8, Toyo Gakujutsu

Earthly *Qi spreads* open wide[10],
Heavenly *Virtue* (*De*) *flows* inside,
flourishing Source *Qi*,
all *life births into being as Essence* (*Jing*).

The ancients saw virtue in the skies,
thunder, lightning & rain pouring down.
When humans were harmonised between Heaven & Earth,
the natural elements were kind, the crops were prosperous
& the community was happy.
But when Heavenly *Virtue* was lost,
life fell into storm, drought, starvation & misery.

Virtue-light emanates from our Original Spirit *YuanShen*
in our inner Heavens.
Visualized as the 6th *chakra brain* & 7th *chakra* crown,
our Head radiates out to the Heavens.
Virtue is cultivated with Qigong practice & conscious good deeds.
The more *Virtue*-bliss we cultivate, the more our crown haloes
& the more our *brain* celestially thinks & senses.

Heavenly light shining from our crowns into our perineums,
flourishes Source Qi.
Spreading out in our lower *Dantian* (lower belly),
this *Qi* becomes *essence life*.

From *Essence Jing*, all *life flourishes*.

10 Yin feminine subtly opens, drawing in the yang masculine. This relationship flows down from the Universal axis of Earth & Heaven to the human intercourse of woman & man, to the Qigong or acupuncture treatments of hollow & needle.

3
The Flowing of Virtue Bliss

Virtue De flows down from our Heavenly Head,
illuminating our 5 yin organs
to enliven our 5 spirits who dwell inside.

Receiving this *Virtue*-light *De* from their Original Spirit *YuanShen*,
visualized as the 6th *chakra brain*,
our 5 organ spirits shine out their 5 human virtues of
Order, Wisdom, Patience, Integrity & Trust.

Order is *virtue* setting life's Way in our *heart*,
De shining through our human spirit *Shen*.

Wisdom is *virtue* laying life's foundation in our *kidney*,
De shining through our *kidney* will *Zhi*.

Patience is *virtue* setting life's pace in our *liver*,
De shining through our *liver* spirit *Hun*.

Integrity is *virtue* holding self together,
setting personal boundaries in our life,
De shining through our *lung* spirit *Po*.

Shining from our *YuanShen* in our Heavens,
De invigorates our 5 organ spirits,
illuminating the Way we live our life.

The more our Heavenly *De* illuminates our 5 spirits,
the better our *Brain* & organs work.

By balancing the 4 *virtues* of
heart order, *kidney* wisdom, *liver* patience *& lung* integrity,
the 5th *virtue* of trust emerges to harmonise our humanity,
showing us our Way home to the *Dao*.

Trust is the *virtue* of the middle earth *spleen,*
trust in ourselves,
trust in others,
faith that we are going the right Way.

The *virtue* of trust,
flowing into & *spreading out* inside the *spleen & stomach* organs,
empowers our Intent *Yi* with open-minded focus
to better navigate our Way through the obstacles of life.

From our Heavenly *YuanShen*, *Virtue*-bliss does so shine
to enliven our 5 organ spirits of human spirit *Shen*, celestial spirit *Hun*,
animal spirit *Po* ,will *Zhi &* intent *Yi*.

Vitalized with Virtue *De*, our 5 spirits are able
to sharply sense & powerfully engage with the world around.

Heart Shen is able to nimbly move its tongue
to clearly speak simple truths.
Liver Hun is able to widely open its eyes
to see the rainbow of colours.
Lung Po is able to widely open its nostrils
to smell the faintest of scents.
Kidney Zhi is able to deeply opens its ears
to hear the quietest of sounds.
Spleen Yi is able to cleanse its mouth
to taste the subtlest of flavours.

Original Spirit *YuanShen* shining from our inner Heavens
illuminates our organs
with spiritual awareness & supreme health.

4
Human *Heart*

心は神を蔵し.
Heart houses human spirit (*Shen*).
Explanation of the Canon of Difficulties,
Difficulty 34, Toyo Gakujutsu

That which comes into being to take care of things
is known as heart (*Xin*).
Yellow Emperor's Internal Classics
Spiritual Axis Chapter 8, Toyo Gakujutsu

Within the *heart* is *spirit*, without is the world.

Heart is the emotional centre of the human being,
from where we sense out & feel the world,
from where we feel ourselves to be separate spirit.

Heart is not merely a physically pulsing organ,
it is the home from where our *human spirit Shen* emanates.
Being a physically-pulsing organ though, it sets a rhythm!

Through this rhythm of life we become
a human being of mental, emotional & physical form,
a personal nature, individual & unique.
In harmony with this unique rhythm & individual nature,
we collect a community of family & friends around us.

Through intent *Yi* & will *Zhi*[11],
our *heart spirit Shen* ventures out into this *human* community
& natural environment.
From our *human heart*, spirit *Shen takes care of things*.

Consciously considering our relationship with community & nature
increases *heart Shen's* intelligence,
enabling us to better navigate life's adventure.

11 *Yi & Zhi* are *Shen's* outer emanations which interact with the world.

If life is following its own unique Way,
our *heart* balances between peace & clarity, vigour & ease,
all cycling around a reasoning mind.
This is the *heart* of a holy sage.
However if we lose our Way,
our emotions imbalance between fear & excitement, anger & sadness,
all spinning around a worrisome mind.
This is the *heart* of an average human.

Worry is the reasoning mind fogging over with unclear emotions,
heart not able to make up its mind.
A foggy mind also
upsets emotions with unclear focus & irrational actions.

The reasoning mind, from the *heart* it comes forth *to take care of things,*
to caretake things in the human world of manifestation.

The heart is the sovereign of all organs
and represents the consciousness of one's being.
It is responsible for intelligence, wisdom and spiritual transformation.

Chapter 8 Sacred Teachings
The Yellow Emperor's Classic of Medicine Maoshing Ni

After a former *caretaker* of a Daoist Temple,
'The *heart* is not the true sovereign,
it is more like a renegade general.
The real Sovereign is Original Spirit *YuanShen*.'

When *heart Shen* does not humbly follow Original Spirit *YuanShen*,
it is like a renegade general rebelling[12] against the Ways of Heaven.

Human spirit Shen is our inner *heart* sovereign
who *caretakes things* on behalf of our Heavenly Sovereign,
Original Spirit *YuanShen*.
YuanShen, not seeming to force the natural ways upon its *heart*,
sublimely guides us from the Spirit realm.

12 Rebellion is another word for counter-flow. Not following the natural ways of Heaven, Qi does not hold to Earth, thus rebels or counter-flows upward.

The more we practice the Qi Arts,
the more our *heart* senses into this Spirit realm
of Heavenly Sovereign.

The closer *heart* gets to our Original Spirit,
the more *virtue*-bliss it feels.
Feeling the bliss,
our body begins to forget all those mundane human-animal pleasures.
Our physical body feels cleaner, lighter, more energetically uplifted.

Heart sovereign begins to humbly look to its Heavenly Sovereign
for more natural Ways of being happy.

In Chinese Medicine, *heart* is both mind as well as emotion.
In this book, we therefore call it *heart*mind.

Whereas human spirit's *heart*mind emanates from our chest,
Original Spirit's *virtue* emanates from our head,
when indeed we practice the Qi Arts.

Mutually connected,
human spirit's *heart*mind receives celestial guidance
whilst Original Spirit is able to influence the Ways on Earth.
A Qi Artisan becomes a spiritual channel connecting Heaven & Earth!

Our neck becomes an internal bridge
connecting our human spirit with Original Spirit.
If strong & supple,
our *Shen & YuanShen* communicate well.

Human spirit *Shen* sings out our personal song,
harmoniously vibrating with the One Song.
This spiritual vibration determines how we dance with community & nature,
and how they dance back with us.
We tend to dance with *spirits* of similar song,
attuned to *heart*minds of similar vibration.

This One Song is the Universe,
originating from what the ancient Chinese call the *Dao*.

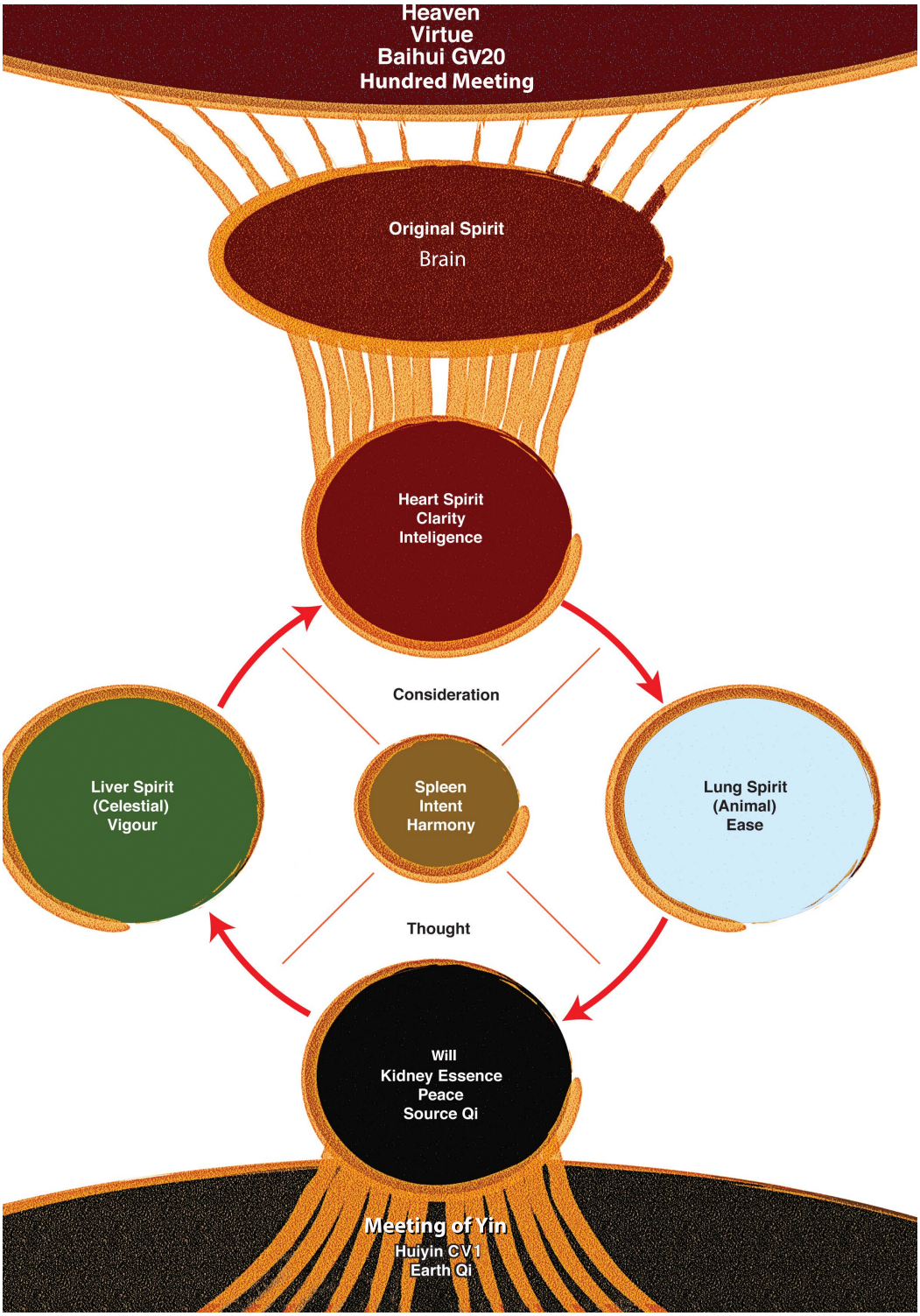

Figure 2. The Spirit Minds

5
Intent & Will

That from within the Heart that remembers is known as Intent (*Yi*).
What Intent retains is known as Will (*Zhi*).

Yellow Emperor's Internal Classics
Spiritual Axis Chapter 8, Toyo Gakujutsu

From the *memory* of the *heart,*
emerges *Intent Yi,*
to focus inner spirit out through *Will Zhi* into the world.

That which *heart* focuses upon
is *remembrance* of our unresolved issues,
which we need to relive out in the world of manifestation.

Once resolved, they fall back into the big energy matrix that is the Universe.

From Intent *Yi*, emerges Will *Zhi,*
to gently yet firmly penetrate the world as action.

Zhi is the outer aspect of *heart*mind
which impregnates the world
with our individual spirit.

Imagine the world as an Ocean
into which all rivers flow.
An Ocean where all beings swim
in the universal currents of life.

This is also an image of the Universe;
many individual spirits all morphing into One.

When *heart*mind vibrates
truthfully to its own unique nature,
then *Intent Yi* is pure.

Pure *Yi*, from a truthful & conscious *heart*,
creates a beautiful garden full of flowers & fruit.

Impure *Yi*, from an untruthful & unaware *heart*,
upsets the yin-alkaline & yang-acid balance of our inner Qi-soil,
causing our inner garden to naturally grow weeds & prickles.
Weeds that prick us back into a truthful *heart* & pure *Intent*.

Impure *Intent* is how our ego deforms.
*Heart*mind rebelling against its inner sovereign,
tries to take over the outer world.

This imbalanced ego energetically becomes a deformity
which bulges or tightens around our solar plexus.
The solar plexus is our *heart* gate, *Great Tower Gate CV 14,*
which is the entrance to our sovereign spirit sanctum.

This blockage disturbs the flow of spirit outwards & inwards
disconnecting *heart*mind ego from its inner Self.

Self becomes fractured when *heart*mind,
losing sight of its inner light,
becomes dim in power & dim in consciousness.

If outer-self does not pay attention to inner-self,
if *heart*mind ego does not listen to its inner spirit,
then we stumble around out in the dark.

Outside, with all the ghouls & ghosts,
not seeing where we are going,
not knowing what we are doing
we get lost.

6
Will & World

Our *Will &* World are as One
that we change with thought & consideration.

From the upper heater, *heart* spirit *Shen flows*
down through the middle heater as *Intent Yi,*
into the lower heater as *Will Zhi*.
Intent, although an out-pouring of *heart* from the chest,
resides in the *spleen* in the middle abdomen.
Yi's nature is thus a mixture of *heart*mind *& spleen*.

Will, although an out-pouring of *intent Yi* in the middle abdomen,
resides in the *kidneys* in the lower abdomen.
Zhi's nature is thus a mixture of *Intent*, *kidneys*
as well as *heart*mind from where it initially out-poured.

From the sovereign *heart*, spirit outflows from our upper heater's chest,
pouring down to become *Yi* in our middle heater's abdomen,
further pouring down to become *Zhi* in our lower heater's abdomen.

In TaiJi *& Aikido*, we move from our *one-point* in the lower abdomen
to ground spirit in its body,
thus stabilizing our actions in the world.

After Difficulty 36, 'there are two *kidneys* in the lower heater,
kidney yin & *kidney LifeGate* yang'.
Kidney yang, as *LifeGate* fire,
is our power which activates *Zhi* to move outside in the world.
Kidney yin, as essence-water,
is our substance anchoring *Zhi* whilst we are out there doing our Qi work.

From our lower abdomen, *Will* penetrates the world,
thrusts in & out, out & in, over & over again...
The world is an orgasmic organism
that sensitively responds to our every thrust[13].

13 Whilst Will *Zhi* may be imagined as our Qi energetic penis, the entire lower *Dantian* may be imagined as our spiritual womb, for both women & men.

If our thrusts are strong & aggressive,
the world tightens trying to squeeze us out[14].
If our thrusts are flaccid & limp,
it dries up giving us no essence juice.

However, if we are gently firm,
erect yet relaxed, then the world loves us back
with great delight & fruitful adventures.

To thrust in & out with anger & aggression is rape,
rape of the people, rape of the Earth.

A destruction that will only damn!
our children & ourselves.

To sensually live life with community & nature
we need to balance
liver's celestial spirit *Hun* & *lung's* animal spirit *Po*
between
kidney's essence *Jing* & *heart's* spirit *Shen*.

From our celestial *Hun* comes firm erection,
our discipline in life.
From our animal *Po* comes joyful ease,
our relaxed playfulness.

Together in harmony,
we become playfully disciplined.

We love the world
and the world loves us back.

14 When in our yang-masculine, world becomes a yin-womb which we fertilize with our ideas. When in our yin-feminine, world becomes the yang which fertilizes our lower *Dantian* with change. No human spirit is absolute masculine or feminine. We are all a mixture of both.

7
5 Emotional Wills
Counterbalancing our actions

五志（ごし）五類の情志の変動、すなわち喜　怒　思　憂　恐をさす。
　＜内経＞に 情志 の変動と五蔵の機能は関係があり。
すなわち肝志は怒、心志 は 喜、脾志 は思、肺志 は 憂、腎志 は恐とし、
　これを 五志というとある。漢方 用語大辞典３６３

The 5 wills are 5 kinds of changing emotional-wills
which are excitement, anger, thought, sadness, fear. (*Internal Classics*)
These changing emotional-wills have a relationship
with the functions of the 5 yin-organs.
That is, the liver will is anger, the heart will is excitement, the spleen will is thought,
the lung will is sadness & the kidney will is fear.
These are what are known as the 5 wills.
Traditional Chinese Medicine Terminology
Comprehensive Dictionary p363

From the *memories* of the *heart*
emerges *Intent* to focus inner spirit out as *Will* into the world.
Will is therefore, *heart* spirit's way of moving around
in the outside yinyang 5 elemental world.
Always encountering changing elements,
changing seasons, changing people's emotions,
our *Will* must change in their response.

Emotionally related to the *5 yin organs* of
liver, *heart*, *spleen*, *lung & kidneys*, *Will* responds.

Responding with a little bit of *anger*, we get through obstacles in the world.
Responding with a little bit of *excitement*, we make others happy.
Responding with a little bit of *thought*, we solve problems.
Responding with a little bit of *sadness*, we introspect about our inconsiderations.
Responding with a little bit of *fear*, we avoid dangerous situations.

Spontaneously responding with the right emotion,
in the right amount to the stimuli encountered,
is the Way to stay on the wave of life.

8
The Spirit Surfer

The Spirit Surfer harmonises from the centre,
counterbalancing in all 6 directions between Heaven & Earth.
This is the Way to stay on our wave of life.
Life is a wave we ride out into the world,
which we must balance
so as not to fall into the tumultuous oceans of unstable *emotions*.

When we lean too far to the left in *anger* & haste,
a waft of melancholy pulls us back in.
This is Qi tightening, an integrity containing our overzealous emotions.

When we lean too far to the right in *melancholy & sadness*,
a flash of anger pulls us back in.
This is a Qi surging strong, an enthusiasm which drives us into action.

When we fall too far back in *fear*,
a flicker of *excitement* brings us forward.
This is Qi igniting, a joy *exciting* us out of our inner hiding,
a brightness luring us out into the world.

When we over-extend too far to the front in *over-excitement*,
a trickle of *fear* settles us back.
This is Qi calming, a caution warning us
that our spirit has recklessly ventured too far outside of its body.

In the Northern Hemisphere,
we begin the TaiJi form facing the forward direction of South.
Therefore North is behind us, east is to our left & west is to our right.

South, being the direction of the equator,
aligns with the *excitement* of *heart* fire.
North, being the direction of the freezing pole,
aligns with the *fear* of *kidney* water.
East, being the direction of the rising sun,
aligns with the *anger* of *liver* wood.
West, being the direction of the setting sun,
aligns with the *sadness* of *lung* metal.

The 4 *emotional wills* pull our spirit back into its body
from each of these 4 directions,
rebalancing us in the centre between upper Heaven & lower Earth.

However, when stuck in the centre in the grip of worry, obsessively *thinking*,
mind turning, *stomach* churning, over & over again,
then the 5th *Will* frees us up.
A flicker of logical *thought* opens up this centre
enabling us to *rethink* our problems & consider fresh new Ways.
Then we can get back on our board and ride our wave out into life.

Feet gently concaved gripping the board,
our *kidney* Qi connects with Earth's seabed & water below.
Head held up level, our Heavenly crown connects with the sky above.

In between is an empty mind, no worries, no obsessions,
no audience, no looking good nor bad.
Just one Spirit Surfer, one with the wave.

This is also a Daoist analogy for how individual life arises out of Oneness.
Like a wave swelling from its ocean,
spirit births into life.
Like a wave petering out, spirit returns to its Original Spirit Oneness.
Rising & falling, we birth & die, One Ocean eternally flowing new life.

The more mind empties of worrisome thoughts & obsessive ideas,
the more the central *Will* opens up expanding in all directions.
Grounded mind expansion allows us to spontaneously counterbalance!

This is also the Way of *TaiJiQuan*.
By balancing ourselves in the centre between all directions,
we are able to spontaneously react, with power & prowess, vigour & virtue,
to all incoming *emotions* & actions, good & evil alike.

TaiJiQuan, yoga, surfing, tennis & the like,
with Qi Arts perspective,
become a life cultivation which gives us the poise
to ride out our wave in beautiful grace.

9
Thinking & Feeling

The change that happens in accordance with Will
is known as Thought (*Si*).
Yellow Emperor's Internal Classics
Spiritual Axis Chapter 8, Toyo Gakujutsu

Intentionally-charged *Will* returns home from its worldly adventures
into its *kidney* in our lower heater.

To keep *Will* grounded in its lower heater,
we breathe deeply into our lower belly.
This is why *Aikido &* TaiJi
focus *heart*mind down into the lower belly.
Moving from the lower belly's *one-point*
grounds *heart*, *intent* & *will* into Earth.

Once securely back inside its lower heater,
Will Zhi withdraws further up into the middle heater's *spleen*,
where it becomes *Thought Si*.

There, we *think* on what we have done, swayed by emotions,
we *think* on whether the world's response to this adventure
has been pleasing or not.

From our constantly changing *thoughts* & *emotions*,
we yearn to be happier.
We consider more virtuous or devious Ways of doing things,
depending on our degree of conscious awareness.
Virtuous behaviour, sometimes more difficult in the short term,
eventually brings about blissful happiness.
Dishonesty, sometimes seemingly easier in the short,
eventually brings about sickness & suffering.
Our reaction to these worldly responses
is deeply influenced by an intense *emotional* yearning
which unconsciously calls us from the bottom of our *heart*.

Thoughts & emotions merging into One Sense
enable us to more clearly see the path ahead & behind.

10
Life's Misty Road

The yearning into the distance that happens in accordance with Thought
is known as Consideration (*Lu*).
（思に因りて**遠慕**するこれを慮と謂う）

Yellow Emperor's Internal Classics
Spiritual Axis Chapter 8, Toyo Gakujutsu

Translations of *YuanMu* 遠慕

遠 *Yuan*: *Distant in time*, *space & relationships*
慕 *Mu*: *Adore*, *long for*, *love deeply*, *be attached to*
yearn for, *long for*, *follow*
A Guide to Remembering Japanese Characters,
Kenneth G Henshall

Therefore *YuanMu* 遠慕 translates as *a yearning*,
a longing into some distant time, *space and/or relationship*.

Interpretations of *YuanMu* 遠慕

Yuan 遠 may be measured in terms of Qi movement, i.e. *time*.
At some *distant time*,
we become that true nature which is deep within our *heart*.

Yuan 遠 may be measured in terms of *Qi spreading*[15], i.e. *space*.
In some *distant place* we find out true Earth's connection,
that soil where our *kidneys* easily root,
that natural environment where our animal spirit *Po* feels at home.

Yuan 遠 may be measured in terms of our *relationship*
with community & nature.
As we travel along life's road, our *relationships* change.
Both inner & outer nature, although seemingly separate,
yearn to be One again.

15 In the first paragraph of Spiritual Axis 8, Heavenly *Virtue flows &* Earthly *Qi spreads* to initiate creation of the Universe.

Even when that logical mind thinks it is lost,
a deep *emotional yearning* aches from the bottom of our *heart*,
urging us to keep on walking.

We *yearn for* true *heart's* love.
We *long for* true nature's purpose.

We *follow* our life road,
through the mist of unclear emotions & illogical thoughts,
towards that true home within.

We faintly hear that inner calling,
inviting us back into our true *heart's* home.

Yearning is our true nature calling us back
to that deepest *heartspace* where our humane spirit resides.

The now is not some misty moment,
fogging over our past regrets or our future uncertainties,
rather it is a bright & lucid timelessness when life's Road opens up wide.

Intuitively listening to our inner *heart's yearning*,
we *follow* our Way through *time & space,*
experiencing the changing *relationships* with people & nature.

Endeavour not to fall down those deep dark holes of guilt or regret,
nor race off down those dimly lit, narrow side alleys in blind excitement.

Instead keep walking your Way!

Life's Road so misty, we gaze into the mystery.

11
Emotional Yearning

When we lock up our *hearts*,
cage in our animal spirit *Po*,
a deep *emotional yearning* compels us to escape!

An over-masculine controlling mind,
unskilled at yin-intuitively navigating the mystery,
marching left right, left right, sequential & linear,
trips over its own dark unseen holes.
Unaware of its own shadows,
this over-yang *heart*mindbody
gets preyed upon by its own inner & other's outer dark unseen entities[16].

An obvious lack of celestial order!

The Way of *Qigong walking* through the mist
is leg awareness from the soles of the feet up,
for that is where the evil cold does sneak.
Up our unguarded feet & legs,
through the groin into our lower bellies,
this evil cold creeps in to extinguish our *kidney's LifeGate* flame.

To clear the mist & reveal our *celestialight* of higher insight,
we need to cross the bridge from illogical *thoughts* worrying the *spleen*
into intelligent *Consideration* concerning the *heart*.

To *consider* more conscious *relations* with
self, others & environment,
is the Way back to true spirit nature.

16 If a psychic entity is able to invade our Qi field, it usually means we have pathogenic Qi of similar nature already existing inside of us. That psychic entity has friends inside.

12
What Lurks in the Mist?

Self-created animal dæmons lurk in our *heart*mind's mist.

When our animal spirit *Po* residing in our *lung,*
cannot properly *care for* what it perceives are the needs of its physical body,
& its extensions of family, friends, home & possessions,
then it distorts into any mix of the 7 deadly animal-dæmons.

The negative judgement, *resentment*, *jealousy & envy of Sipping Thief* (*Tunzei*);
the anguish, *fear & nightmares of Yin Bird* (*Queyin*);
the lust & shame ~ addictions & compulsions of Fallen Arrow (*Fushi*);
the greed & covetousness ~ selfish desires of Corpse Dog (*Shikou*);
the hopelessness, *despair*, *apathy & victimization of Stinking Lungs* (*Choufei*);
the pride & arrogance of Sprouting Filth (*Chuhui*);
the anger, *hate & violent destruction of Flying Poison* (*Feidu*).

A summary of *The seven Corporal Souls* (*Po*), *The seven turbid demons*
Johnson's Chinese Medical Qigong *Therapy Vol 1, p111*

Once possessed by these self-created *animal* dæmons,
our instinctual response to outside stimuli,
both dangerous threats as well as loving encounters, becomes distorted.

Perversely,
these 7 *Corporal Souls* (*7 Po*) obscure the clear perception of our *heart*mind.
By misting over our *heart's* true nature,
the 7 *Po* disrupt our ability to see into *the distance*, both ahead & behind.
These *7 Po* corrupt our *relations* with self, others & nature.

Therefore, *one* does not *obtain long life & timeless observance*,
(Spiritual Axis 8).

In Qigong terms, by corrupting *heart*mind's Intelligent Consideration,
we are drawn into the realm of the *seven turbid demons* or *seven animals*.
Henceforth in this book, we call these the animal dæmons,
or more appropriately *humanimal* dæmons,
as the human animal is so much more destructive
than its 4-legged cousins.

Metaphorically, with our technological teeth & claws,
we *humanimals* dæmonically destroy.

Humanimal-dæmonic possession subtly influences our *heart*mind
into unhealthy mind-frames & karmically dangerous actions.

The more these distorted humanimal instincts *control* our *heart*mind,
the thicker & longer the mist we must *yearn* through
to reach our true *relationship* with self, others & nature.

The less consciously we *consider* the wellbeing of others & nature,
the less *Virtuebliss* we receive for ourselves.

However, when motivated by the virtue of the celestial spirit *Hun*,
we *consider* better ways of being natural.

As the upper *Dantian* Virtue of Heaven,
we aspire to pure consciousness, the innocence of bliss.
As the middle *Dantian* Virtue of humanity,
we consider better Ways to compassionately love.
As the lower *Dantian* Virtue of Earth,
we consider better Ways to preserve our essence *Jing*.

(After Professor Johnson J A, Chinese Medical Qigong Therapy,
these are the 3 *Dantian* Virtues of our celestial spirit *Hun*)

With much *Jing* surging through our physical body,
we are able to naturally enjoy life Here on Earth.

13
The Eerie Cold Mist

The self-possession of these seven humanimal dæmons
drains our *kidney*-essence & *LifeGate* warmth
causing our lower belly, legs & feet to grow cold.

Devoid of lifeforce protection around our feet & ankles,
cold-wet Qi from the ground,
eerie yin Qi from the shadowy mist can so easily creep in[17].

Finding their cold-damp friends in our organchannels,
this eerie wet-cold dampens our spirit,
slowly or sometimes not so slowly,
stiffens our body towards rigormortis.

17 Dark ghostly entities hide in the shadowy yin realms where the warmth & light of the sun does not reach.

14
Conscious Intelligence

The processing (*organising*) *of things that happen in accordance*
with Consideration is known as Intelligence (*Knowledge*) *Zhi*.

Yellow Emperor's Internal Classics
Spiritual Axis Chapter 8, Toyo Gakujutsu

Once we have *considered* new Ways of *QiDoing* (Qigong),
the spirit mind process returns up into the *heart* in its upper heater
as conscious *intelligence*.

If driven by the unself-conscious animal desires of the *7 evil Po*,
this human *intelligence* is wasted on survival issues.
Intrigue for example, is human *intelligence* wasted on plotting & planning,
the *humanimal* trying to survive whilst lost in the Earthly wilderness.

By inventing bigger & badder technologies,
the human beast is able to better kill & destroy.
In the short term, these big bad tools may help survival,
perpetuating *greed*, *lust*, *arrogance*, *hatred*, *hopelessness*, *anguish & judgement*,
but in the end, like a pack of rabid dogs,
they turn on each other.

However, if *following* the call from our deep *heart's yearning*,
motivated by the natural Virtues of our celestial spirit *Hun,*
& by our true *Po's* longing for naturalness,
then *Intelligence* consciously shines through.
We acquire the *knowledge* to live peacefully on Earth
naturally enjoying our physical animal bodies.

Each time we experience the world,
we refine our Way of *QiDoing* things.
We refine & redefine our world over & over again,
slowly yet surely awakening our *heart* spirit within.
Slowly yet surely, our *heart* spirit *Shen*
consciously awakens into its Original Spirit *YuanShen*.

*Heart*mind's memory,
made up of *thought & feeling* forms,
our holdings-on,
become our dramas we project out into the world.

Unresolved traumas,
remembered in our organchannels & physical tissue,
are constantly being played out in our daily lives.

If we consciously watch these dramas
we, slowly yet surely, see through their play acting.

We allow the Qi of their form,
the Qi of their *thought & feeling* forms,
to compost back into Source Qi soil.

15
Losing Essence Peace

Essence is lost,
Celestial spirit (*Hun*) *& Animal spirit* (*Po*) *fly away*,
Will (*Zhi*) *& Intent* (*Yi*) *become vague & disordered*,
Intelligence (*Zhi*) *& Consideration* (*Lu*) *depart the body*.

Yellow Emperor's Internal Classics
Spiritual Axis Chapter 8, Toyo Gakujutsu

Indulging to excess uproots our *kidney essence* peace.

Heart disconnected from its *kidney* root,
whirls us into a world of sickness & suffering.

Qi posturing our chest & lower belly,
grounds our *heart* spirit in its *kidney essence*.
This enables us to experience a balanced connection with the world
& brings about a blissful open-hearted embrace with others.

This harmonious spiritual-mental-emotional process
is the outflow of spirit *heart*mind in yinyang balance
from a grounded *kidney essence* foundation.

A spirit *heart*mind process whereby,
Celestial spirit (*Hun*) *& Animal spirit* (*Po*) stably hold to their physical body
& Intent (*Yi*) *& Will* (*Zhi*) sharply focus,
to carry out sovereign *heart's* celestial order in the world.

Celestial Order naturally finds a place in our life
when our sovereign *heart* has the *knowledge* to *caretake*
on behalf of our Heavenly Sovereign *YuanShen*.
Lacking Celestial Order,
heart spirit anxiously gets carried away in its own emotional storm.

When *heart* spirit is lured out of its physical *body*, *essence Jing is lost*.
This *loss of essence* is both a cause & result of anxiety & fear.

Uprooting of *kidney* essence = fear in varying degrees

Peace & clarity = caution, the will of the *kidneys*.
Spirit *Shen* is calmly embodied in its *heart*.
Excitement = precursor to fear & anxiety. *Shen* is restless in its *heart* body.
Over-excitement = 1st degree fear. *Shen* is just *leaving* its *heart body*.
Anxiety = 2nd degree fear. *Shen* is pulling away from its *heart body*.
Shock = 3rd degree fear. *Shen* is flung from its *heart body*.
Shocking death = Terror. *Shen* is ripped out of its *heart body*.

Losing the stable core of our *kidney Jing* & *heart Shen*,
celestial spirit *Hun* & animal spirit *Po,* having nothing to hold onto,
get flung off into an emotional storm.

Losing our emotional stability,
our day-to-day yinyang balancing act of our *Hun & Po*,
Will *Zhi* & Intent *Yi* disconnect from their sovereign spirit *Shen*,
becoming *vague & disordered*.

Lost outside in the darkness,
thinking itself to be the sovereign,
our ego-*heart*mind tries to control
the uncontrollable world of human & nature.

Lost in delusional control behaviour,
we become incapable of thoughtful *consideration* & wise *intelligence*.
In our ignorance, we unknowingly fall into the sickness & suffering
of the humanimal realm.

Surrendering to the natural flow of our spiritual~mental~emotional process,
Intelligence finds its place in our *heart,*
enabling us to clear up those *vague* misty delusions.

At last we can clearly hear our true *heart's call.*

16
Our Essence Supplies

As lifetime's fuel, *essence* gets burned up during our worldly adventures.
The further out into the wilderness of imbalance we wander,
the more *essence* we consume.
Like irreplaceable rations on a wilderness trek,
when prebirth *kidney essence* runs out, it is all over!
Death!
In death,
human spirit *Shen* experiences the dissolution
of its physical emotional & mental forms.
If consciously aware, we may experience a peaceful death,
whereby our spirit *Shen* more easefully lets go of its dissolving form bodies.
If self-unconscious, we may suffer a traumatic death
whereby *Shen* tries to hold onto its dying form.

(After the Tibetan Book of Living And Dying, the earth element dissolves first. This is the dissolution of the physical body. Following CCM's[18] struggle cycle, the water element dissolves next. This is the dissolution of fluid circulation.
Next the fire element disappears as heat, perception & emotions fade. Next the air (metal) element fades. Breathing becomes difficult, outbreaths become longer. Trying to hold onto air encourages letting go. Next we enter into the consciousness in the "channel of life" in the heart. Perhaps this is where our *Hun* escorts our *Shen* up to the Heavens through the *Bardo* (channel) *of death* before reincarnating. The author believes the *Thoroughfare Chong* to be the channel which carries spirit *Shen* through life, death into rebirth.)

Returning to Original Spirit *YuanShen* in our Heavens,
we might reincarnate through our TaiJi illumination.
Heaven connecting to Earth,
brings *Shen* into a new Earthly womb
where we receive a fresh supply of prebirth *essence*.
` With our *kidneys* full of fresh supplies,
we are ready to set out on our next life adventure
where-ever, when-ever, what-ever that might be.

18 Classical Chinese Medicine.

17
Our Way Home

Imagine living in a beautiful cabin on a magnificent mountain
in a loving family with plenty of food.
However, *heart*mind, in its curiosity, wonders what is down the valley,
so it wanders on down.

Once in the valley, it wonders what is on the next peak,
so it wanders on up.
Once on the next peak, it wonders what is over the horizon
and so it gets caught up in the experiences of the world,
forgetting that it ever had a home.

*Heart*mind feels uneasy, yet knows not what!
So it wanders, lost, in the mist of unbalanced emotions;
fear, anger, anxiety, worry & attachment,
not knowing who it is or where it must go.

The *Dao* is our Way home!

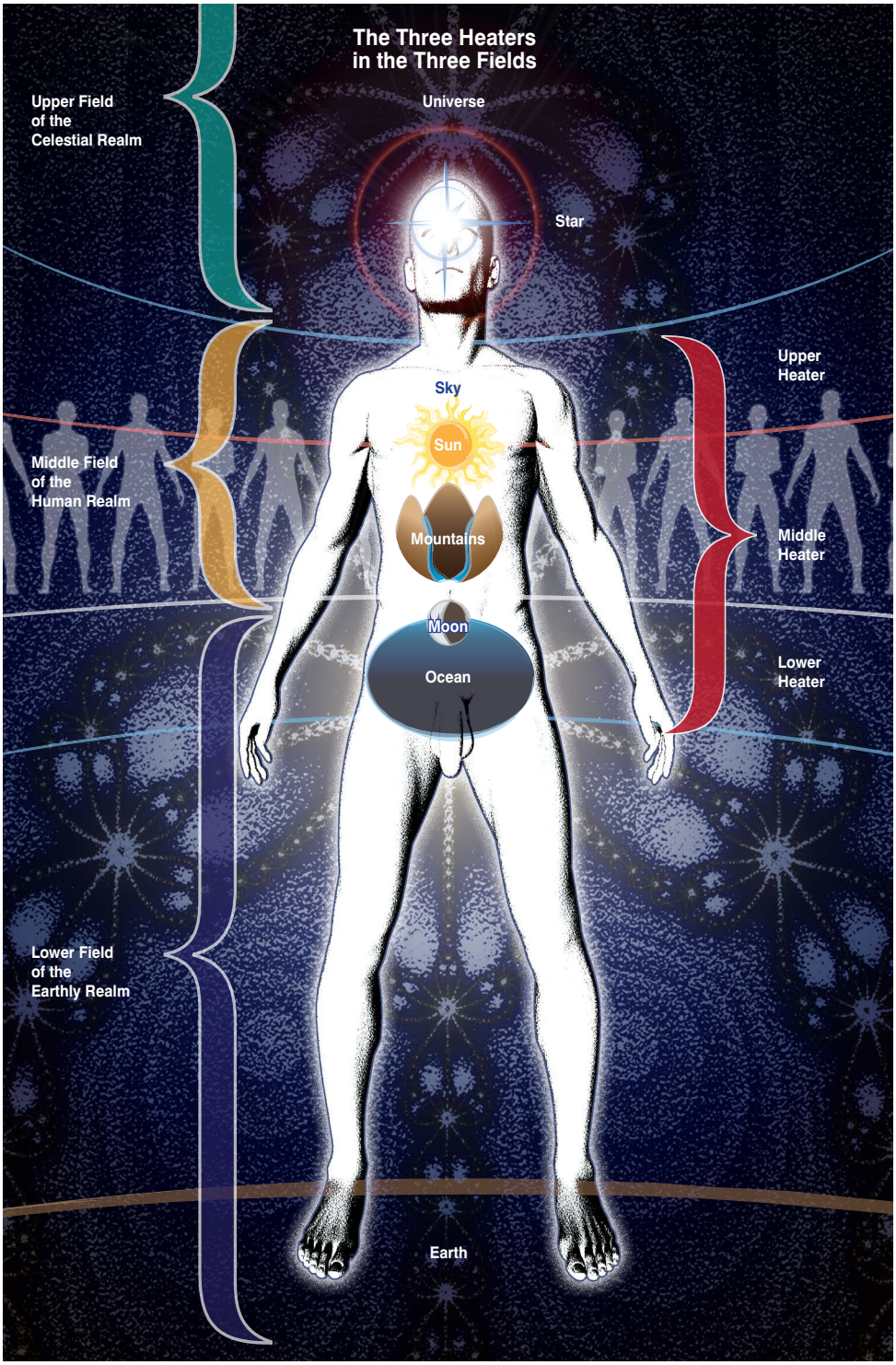

Figure 3. The Three Heaters in the Three *Dantian* Fields

18
Innerverse & Outerverse = Universe

Chapter 5. The TaiJi *Pole and three Dantian*
The TaiJi *Pole flows from the Baihui point at the top of the head through the centre core of the body to the Huiyin point at the base of the perineum. It is seen as a vertical column* (*or pole*) *of brilliant white light, full of vibration and energetic pulsation. The* TaiJi *Pole roots the energy of the divine within the human body, envelops the spine, connects the three dantians, and links together the seven primary chakras.*
Johnson J A, Chinese Medical Qigong Therapy, 2002, Vol 1, p185

Visualise an entire Universe shining within yourself,
spinning on an axis between the Heavens, at your skull crown, 7th *Chakra*,
held in balance with Earth Mother at your Pelvic floor root, 1st *Chakra*.
This Absolute Duality is our TaiJillumination.

Our heads are of the stars, our *hearts* a sun,
our left *kidney* an ocean, the right a moon.

In the space behind our eyes shines the *Innereye* of Original Spirit,
our inner star connecting us to the Heavens.

In our chest is a beating *heart*, home of our individual human spirit *Shen*[19],
our inner sun connecting us to the realm of human community
& other emotional animals.

The lower belly where the *kidneys* pulse, is the home of our essence,
our inner ocean & inner moon connecting us to Earth.
This is the vibrational realm connecting us to primordial creatures.

Three realms of our Innerverse manifest:
Our upper star illuminating Spirit.
Our middle sun radiating warmth.
Our lower ocean & moon flowing life.
These are the 3 *Dantians*; 3 vibrational fields of Qigong.

19 As a human, *Shen* relates to the human realm. As a possum, *Shen* relates to the possum world. As a tree, *Shen* relates to the forest. Our individual spirit *Shen* relates to the world we are born into, possibly changing with our incarnations.

Each field, through its vibrational frequency,
connects us out into the Outerverse where other living beings
of different Qi-body densities & conscious states exist.
People who lock their life up in logical boxes
sense only a small vibrational range
and are thus unaware of different fields, such as the ghost realm.

As individual spirits transmigrating through different beings,
we crawl out of the ocean as primordial creatures,
up onto the land as instinctual beasts.
We evolve out of Earth,
spiralling upward through myriad lifeforms
of differing vibrational frequencies & conscious states.

By consciously reconnecting back into our primordial shamanistic roots,
we can fly high into Spirit.
The deeper we ground into Earth, the higher we can fly into the Heavens.

A Qi-Visualization

Whilst naturally breathing in & out, visualize the following:

Connect your pelvic floor to your lower belly
to be primordially instinctual.
Imagine your natural animal spirit *Po* purring,
Po's pur pulsating deep down in your lower belly.

Connect your lower belly to your *heart*,
to become a heart-felt animal.
Feel your human *heart* radiating warmth in your chest.

Connect your *heart* to your head
to stand up as a humane spirit.
Feel your head lifting lightly up into the sky.

Allow your *brain* to relax, expanding up through your 7th *chakra* crown,
radiating up as Original Spirit.
Feel your *YuanShen* shining brightly through your eyes.

Reconnect your crown back to your pelvic floor
to tap back into Earthly Source Qi,
giving yourself the essence-fuel to fly high into Heavenly Bliss!

19
Source Qi & Death Pulse – Difficulty 8

八難に曰く、寸口の脈　平にして死すとは何の謂ぞや。
然り。諸々の十二経脈は、皆生気の原に係る。
いわゆる生気の原とは、十二経の根本を謂うなり。
腎間の動気を謂うなり。
これ五蔵六腑の本、十二経脈の根、呼吸の門、
三焦の原にして、一に守邪の神と名ずく。
故に気は、人の根本なり。根絶ゆれば、則ち茎葉枯る。
寸口の脈平にして死すとは、生気の独り内に絶ゆるなり。

Translation

"Question: Why is there death when the wrist pulse is even?

Answer:
Each of the twelve channels are connected to the source of life Qi.
This so-called Life Qi is said to be the root,
the foundation of the twelve channels.
It is said to be the moving Qi between the kidneys.
It is the foundation of the five yin & six yang organs,
root to the twelve channels,
gate to the breath,
& source to the triple heater.
It is given the name, 'Spirit that protects against evil
(pathogenic Qi) for the whole of a life'.
For this reason, Qi is the root foundation of a person.
Should this root exhaust, then the stems & leaves wither.
What the even pulse of death infers
is that life Qi within is about to exhaust."

Author's translation of *Explanation of the Canon of Difficulties Difficulty 8*, Toyo Gakujutsu

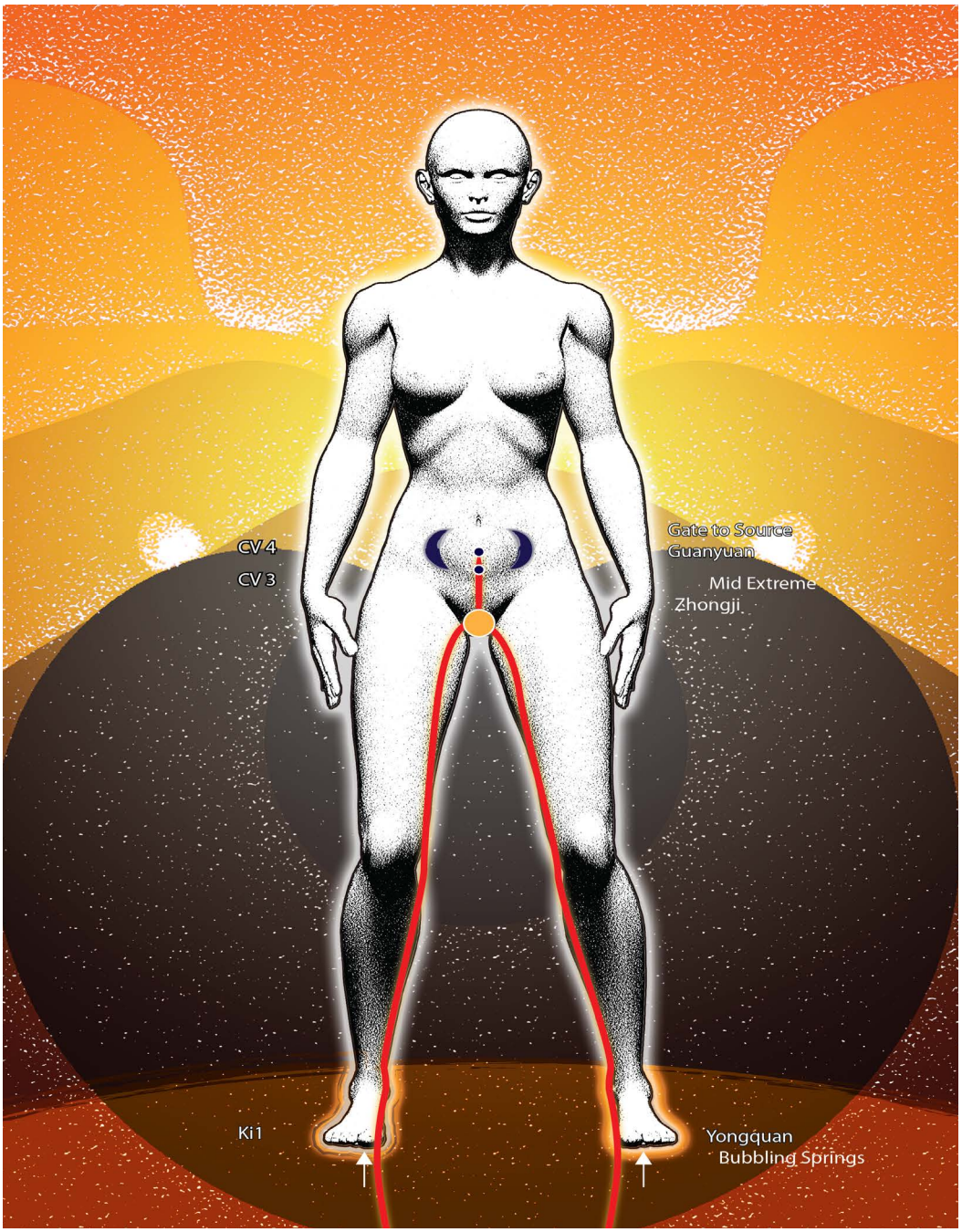

Figure 4. Source Qi Roots

20
Source Qi

Source of life Qi
is the moving Qi (*pulse*) *between the kidneys*.
Explanation of the Canon of Difficulties
Difficulty 8, Toyo Gakujutsu

Under our feet outside of the body (& in our perineum inside of our body[20])
pulses the *source of Life Qi*.
This is the Qi of the Great Mother Earth.

From the core of the planet,
Source Qi wells up through the soles of our feet,
mother Earth wells up through the perineum into our belly.
Earth's *Life Qi pulses* in our lower belly as our essence-foundation.

This lower belly *pulse*
is back & behind the hollow *Gate to Source CV 4*.
Placing your palm horizontally on the lower belly,
this hollow locates at the width of 4 fingers under your navel.
Lightly placing both hands on your lower belly, feel this *moving Qi*.

On the soles of both feet is the hollow *Bubbling Spring Ki 1*.
Bubbling Spring is thus the wellspring
where Earthly *Life Qi bubbles* up through our feet into the perineum,
the hollow *Meeting of Yin CV 1*.

In the tale of 'The Shaman and the Taoist', by Lieh Tzu, it is said,
"I showed him my yuan chi, my primordial energy, welling up from my heels".
Solala Tower, *Tales from the Tao*
Yuan chi translates as Source Qi

The centre of the heels,
being the space where the *Yin & Yang Motility* channels arise,
connect to the *kidney* channel's *Bubbling Spring*.
Collectively as one vortex, they draw up primordial Source Qi
from Mother Earth's ground.

---

20 When the entire Qi system grounds in the soles of the feet, the outer & innerverse become oneverse, making our perineum's *CV 1* the *Source of Life Qi*.

21
Essence Life

The Deity of Earth Mother *spreads* her *Life Qi*,
the Deity of Heavenly Father *flows* his *Virtue-bliss* into her womb,
birthing the Universe into blissful *life*.

Life Qi flourishes up from the Earth,
through our pelvic floor,
to become *kidney* essence *Jing* in our lower bellies.
This becomes our seed, the root of our life.

As life's seed, essence encodes our lifeform,
determining all life-phases up until death.
Our *Jing* makes us human
& transforms us throughout our years.

As the densest form of spirit,
Jing roots us down into Earth
& grows us up into the Heavens.

Earthly Mother & Heavenly Father, our cosmic parents,
being the original bearers of Source Qi & essence,
are the creators of all beings.
The prebirth *Jing* we receive
comes through our mother & father.

Our mother, the mortal embodiment of Mother Earth,
loves & cares for us, her children.
Our father, the mortal embodiment of Heavenly Father,
protects & provides for us, his children.
Unlike our cosmic parents,
as loving as they may or may not have been,
our mortal ones are humanly fallible,
making mistakes, sometimes neglectful.

Our mother's womb & father's sperm as their yin & yang essence,
give us our first portion of prebirth *Jing*, which must last,
feeding our bones, *brains*, organs & all,
till our very last breath in this body we now have.

After birth we are given more essence
from our all-caring, all-loving Earth Mother.
Like a good Mother, she feeds us from her undulating breasts,
with all her crops & fruits, abundant mountains of organic food.
This is postbirth essence.
Postbirth *Jing*,
although important as it is for our bodily nourishment,
is not as crucial as the prebirth.

Inevitably, when this prebirth *Jing* runs out,
so does our life!

Postbirth comes from the Earth, from eating other living creatures.

Like us, plants & animals
receive their essence from Mother Earth
& grow into living creatures of spiritual being.

Our *stomach* annihilates their essence-form.
Our *spleen* refines & redefines their essential vibration
into Qi digestable by us
to build & repair our mental, emotional & physical forms.

Big beings eat little ones.
Little ones, like bacteria, viruses, ants, flies, mosquitoes & rats,
eat big ones.
We all eat each other in the big web of life.

All the little creatures instinctually seek to gnaw, nibble & suck
on our lifeforce Qi, our blood & our flesh.

They are Mother Nature's little helpers who
compost our bodies back into soil.
When our lifeforce runs low & our source Qi no longer protects,
then our body falls to these invading hordes
which recycle our 5 elements back into nature.

The Qi of our body has never been ours.
It is lent to us by our Great Mother to live on her Earth as one of her creatures.

22
Orgasm – Love – Bliss

That which brings both essences striking together
is known as heart spirit (*Shen*).

Yellow Emperor's Internal Classics
Spiritual Axis Chapter 8, Toyo Gakujutsu

Two *heart* spirits in loving attraction
bring both essences coming together in sexual orgasm.

The love-match of yin & yang essence
ignites a fire fuelled by this sexual essence *Jing*
to orgasmically birth a new spirit *Shen*.

The more both spirits orgasm lovingly,
the more raw Qi they draw in from Universal Source
to reform their new born spirit's *heart* mind body
into a strong & healthy constitution.

This love-match of raw sexual *Jing*, in carnal orgasm,
releases raw primordial Qi, our animal lust,
from our lower *Dantian* up into our *hearts*.

By balancing our sexual essence with a loving *heart*,
we naturally enjoy our physical animal body[21].

Two spirit *hearts* fusing as one,
transforms our animal lust into humane love.

Heart love transforms our primordial power
into the middle *Dantian* virtues
of kindness, consideration, compassion, trust, courage & integrity.

21 Animal spirit *Po's* nature is to naturally enjoy its physical animal body.

Two tongues in moist embrace,
joining two Original Spirits in the upper *Dantian*,
transform humane love into Spiritual Bliss.

With our sexual essence held securely inside its lower *Dantian*,
with our pelvic floor pulling sexual Qi back inward to the spine tip,
the kissing of tongues completes the circular flow between
our inner primordial Yin-Feminine & Yang-Masculine.

The extraordinary channels of Yin *Conception Ren &* Yang *Governor Du*
join together as one Small Heavenly Circulation,
(Microcosmic Orbit).

All three *Dantians* connecting in Orgasmic Loving Bliss,
surge up the central *Thoroughfare Chong* channel from bottom to top.

Gently erect, our *heart*mindbody spirit
does so ecstatically throb in loving embrace.

War, a tragic consequence of lovelessness

Will to wage war on others arguably results from a lack of love in the *heart*,
coming from an inability to transform animal lust
into humane compassion.

Stuck in the animal lust stage of spiritual development,
these war-mongers are deprived of the middle *Dantian* virtues
of kindness, consideration, compassion, trust, courage, integrity.

If the love-battles of the bedroom were fought to a mutual climax,
then perhaps there would be no desire to fight battles outside.

23
Self, Psyche, Sex & Rotting Waste

The thing of Heaven that is in self is Virtue (*De*).
The thing of Earth that is in self is Qi.
The birthing of things comes from the flowing of Virtue
& the spreading (*flourishing*) *of Qi.*

Yellow Emperor's Internal Classics
Spiritual Axis Chapter 8, Toyo Gakujutsu

Heaven & Earth are One
One Cosmic Consciousness
One Universe.

This is the absolute balance of Yin & Yang,
a relationship which is eternally the same,
never changing.

It is from this eternal Oneness that all natural laws maintain.

That this One seems to split, is relatively real[22];
one half Yang Heaven,
the other Yin Earth.
Human *heart*mind perceives this whole as separate.

It is human to split psyche into a yinyang *Duoverse* of relative reality.

Yang Heaven, being god, is the Deity of Heavenly Father.
Yin Earth, being goddess, is the Deity of Earth Mother.

From within this split human psyche,
our inner Yin & Yang Deities may seem to disconnect,
yet are always, in every moment of every place,
seeking each other.
They are always connecting throughout all our unconscious
mental, emotional & physical clutter.

22 Day is only real, relative to night. Man is only real, relatively to woman. Bad is only real, relative to good. Without yang there is no concept of yin, without yin there is no yang. Illusion may be more usefully perceived as relative reality.

The more these Deities interconnect throughout our psyches,
the more our clutter clears
& the more our spirits are able to love.

Inner spiritual loving, we make ourselves One again.

She, drawn to Him,
spreads her Source Qi womb wide open
beckoning him down from his starry abode.

He, drawn to Her,
flows his Virtue light (*De*) down
into her womb in the core of Her Earth.

There they blow in Bliss,
the big bang of our innerverse,
exploding their Here & Now, cosmically connecting.

The Here & Now
manifest Source Qi & Original Spirit outward
enlivening our Universe.
The Here & Now
draws *heart*mindbody inward,
erupting blissful Self.

A psychically-split *heart*mind;
a mind split from *heart*, a body split from spirit,
calculates time from Now & space from Here.

A male-biased psyche emphasizes the Heavenly masculine Now
overlooking the Earthly feminine Here.

Unlike all psychically split desire
true *heart yearns* for the full flowering of Self.
A *heart* empty of its own selfish desire
loves with the full spirit of One Whole Self.

The challenge facing present day patriarchal monotheistic religions
is that they are trying to build a stairway to Heaven
without a firm footing in Earth.
Electromagnetically,
Our TaiJi Dipole (- +), with its sequence of *chakras*
ascending the 7 vibrational Spirit Hollows from the root to the crown,
allows us to ascend from Earth to Heaven.

Without the Yin charge (-) of Earth stabilizing our current,
we cannot connect to the Yang charge of Heaven (+),
nor can our Qi currents efficiently flow out into the other 5 *chakra* realms
to harmoniously exchange with other individual spirits.

When the *Virtue* of the Heavenly Yang Deity
gently penetrates the Earthly Yin Deity,
then Mother Earth *flourishes* her fertility.
Source Qi gushes up, birthing prebirth essence in the lower *Dantian*.

Happening in the outerverse, the myriad lifeforms are born.
Happening in the innerverse, our organchannels~*heart*mindbody are born.

Imagine Source Qi gushing up from the Earth's surface,
both from within & without, to permeate the entire pelvic floor.

The entire pelvic floor is physically held up & in from prolapse
by the pelvic & urinogenital diaphragms.
The pelvic floor extends from the anus through the perineum
to the sexual organ root.

Here, on the pelvic floor,
Meeting of Yin CV 1, our inner ground,
we posture ourselves Here on Earth.
Here on the pelvic floor, we practice our *Yoga* & Qigong.

If we ignore the Here & Now,
Source Qi ensnares in the anus and/or sexual organs
& cannot evenly permeate the pelvic floor to fill our lower *Dantian*.

If ensnared in anal repression,
our large intestine clogs with mental emotional constipation.
A tight bowel, preventing proper passage of rotting waste,
provides an ideal toxic environment for the *7 animal dæmons* to fester.

Since the tip of our index finger is the hollow
at the end of the *large Intestine* channel,
'pointing the finger' at another
means that we are projecting our mental & emotional waste on them!

Since the tip of our little finger is the hollow
at the end of the *heart* channel,
we are actually pointing all our stuff back at ourself.

If ensnared in lustful over-indulgence,
our sexual organs swell with excessive pathological Qi.
Heat & wind Qi over-exciting our genitals
cause excessive external orgasms which deplete prebirth essence.

Deep breathing with our lower diaphragms,
releases these snares,
allowing our toxic waste to out-flow.

So get on your mat,
do your *yoga*.

Get your barefeet on the grass,
do your TaiJi.

Find that firm footing Here on Earth.

24
Naturally Human

Into the human experience,
out of the innocence of original bliss, we might have to go,
out into the world down into *the bumpy*, *crooked paths*, (*DaoDeJing 53*),
enjoying the pleasures, suffering the pains.
Our *heart*mind constantly being thrown up & down
between the emotional yang highs & yin lows.

This is natural, naturally human;
yearning for happiness, *longing* for love,
trying to hold our lives together between anal retention & lustful indulgence.

For behind all mortal human desire
is our immortal desire for the Innocence of Bliss.

Free of repressions,
like a flexible bow drawing back an arrow[23],
deep-breathing with our anal & pelvic floor muscles,
can pull back & in
overflowing Qi from our sexual organs.

Deep-breathing with these pelvic floor muscles[24],
draws our sexual Qi back & into its central TaiJi axis
where our lustful expression can fully charge our *kidneys*.

Fully charged, our lower belly, purring with potent longlife,
overflows up into our *heart* as loving compassion
& uplifts into our *head* as divine insight.

---

23 Note the similar metaphor with the humanimal dæmon *Fushi*, *Fallen Arrow*. The author believes *Fallen Arrow* to be a metaphor for the loss of sexual potency & physical emotional strength, due to over-indulgence in sex or other addictions. Especially for men who ejaculate too much essence-sperm, *the arrow falls,* (Part II Chapter 12).

24 When the pelvic/rectal muscles are too tight or too loose, there is lack of elastic strength necessary to pull breath Qi back & into the lower *Dantian.* As a consequence, the *arrow falls* limply from bow.

This is true pleasure.
Free of mind-twisting delusions,
free of essence-draining indulgences & repressions,
we return to the extreme balance of our central TaiJi axis.
One TaiJillumination blisses back into the innocence of Original Spirit.

TaiJi meaning 'very extreme' or 'extreme polarity',
is One Yang Heaven & Yin Earth
illuminating the whole spectrum of our existence.
Not one dark little nook, nor one cold little cranny,
does this extreme brilliance miss.

As a celestial child innocently playing,
project not those elusive memories into a yet-to-arrive-future
nor distort those moments with self-deceiving projections.
Instead open your spirit into its TaiJillumination.

The Now of Heaven brilliantly illuminates the Here of Earth.

So walk in your feet,
touch with your hands,
feel with your *heart*,
think with your mind,
enjoy this wondrous experience
as the human spirits we naturally are.

25
Tigress Loves Dragon

Down onto *Meeting of Yin CV 1*, onto our pelvic ground,
animal spirit *Po* leaps into the wilderness of our inner Earth.
At rest, *Po* dwells in the *lung* organ.

Imagine *Po* as a beautiful White Tigress[25] gracefully leaping
from a huge cloud-covered mountain rock onto the ground.

Up through *Hundred Meeting GV 20*, our Heavenly realm within,
celestial spirit *Hun* soars into our skies.
Imagine *Hun* as a magnificent Jade Dragon powerfully souring
through the sky into our starry Heavens.
At rest, *Hun* dwells in the *liver* organ.

The Jade Dragon & White Tigress,
visualized as our inner masculinity & femininity,
entwined in self-love,
internally birthing our immortal foetus of Qi & Spirit.

We externalise our Dragon & Tigress,
in love with another,
externally birthing a mortal foetus of flesh & blood.

He, the Dragon,
soars up out of the deep oceans of yin
into the high blazing-sun fires of yang, leading to Heaven.
She, the Tigress,
leaps from the high fires of yang
into the deep waters of yin, leading to Earth.

He is a yang masculine *Qienergy*
with yin feminine mixed in.
She is a yin feminine *Qienergy*
with yang masculine merged in.

---

25 This book adopts the *Fengshui* animal correspondences to the 5 elements: Tiger (or Tigress) accords with the white metal *lung*; Tortoise accords with the black water *kidneys*; Dragon accords with the Jade (green) wood *liver*; Phoenix accords with the red fire *heart* & Snake accords with the yellow earth *spleen*.

It is from our TaiJi axis
that our individual spirit manifests
through changing yinyang 5 elements.

Changing from yin Water
through Wood into Fire
& back from yang Fire through Metal
into yin Water again.

The middle of these 4 outer elements is 5 elemental-earth.
Middle earth harmonises the yinyang
of metal Tigress & wood Dragon.

We love those of similar vibration,
yet with opposite yinyang *Qienergetics*.

A woman who balances her inner Dragon
with her feminine nature,
expects a balanced man.
A man who cultivates his inner Tigress
with his masculine nature,
expects a cultivated woman.

The more our Dragon & Tigress lovingly entwine,
the more our TaiJi axis
begins to align.

The more our TaiJi axis begins to align,
the more orgasmic bliss that blows our *heart*mind.

The mortal orgasm,
for which many of us lust so much,
is merely a tiny tickle
touching our central TaiJillumination.

The mortal orgasm
is just a little taste, an appetiser,
of what will come
when spirit love unifies Heaven & Earth again.

26
The Mysterious Pass

The Mysterious Pass:
This is the pause between the inhalation and the exhalation.
The ancient Daoist Qigong *masters believed that in this pause*
the realm of infinite space (Wuji) could be accessed.

Chinese Medical Qigong Therapy Volume 2, p294

Whilst our masculine dragon *Hun* & feminine tigress *Po* spirits
synchronize a sequence of Qigong movements
along the TaiJi spectrum between Heaven & Earth,
breath harmonises this sequence.

Whilst we posture through the entire range of the TaiJi form,
our breath flows up & down throughout all three *Dantians*.

Inhaling up from the lower through the middle
into the upper *Dantian*, we *pause*...
Exhaling down from the upper through the middle
into the lower *Dantian*, we pause...

Pausing between *inhalation* & *exhalation*,
exhalation & *inhalation*,
we seek *the Mysterious Pass*.

Mindful *pauses* between breaths, thoughts & actions,
hint at infinite emptiness,
a transcendental state where time & space seem to dissolve.

Focusing Intent *Yi*-mind on an object
extends our Qi into the phenomenal world.
Focusing *Yi*-mind on peripheral viewing
expands our Qi into wide-focused watchfulness.
Focusing *Yi*-mind on the empty *pause* in-between,
sublimely touches into that *infinite space*,
the Wuji...

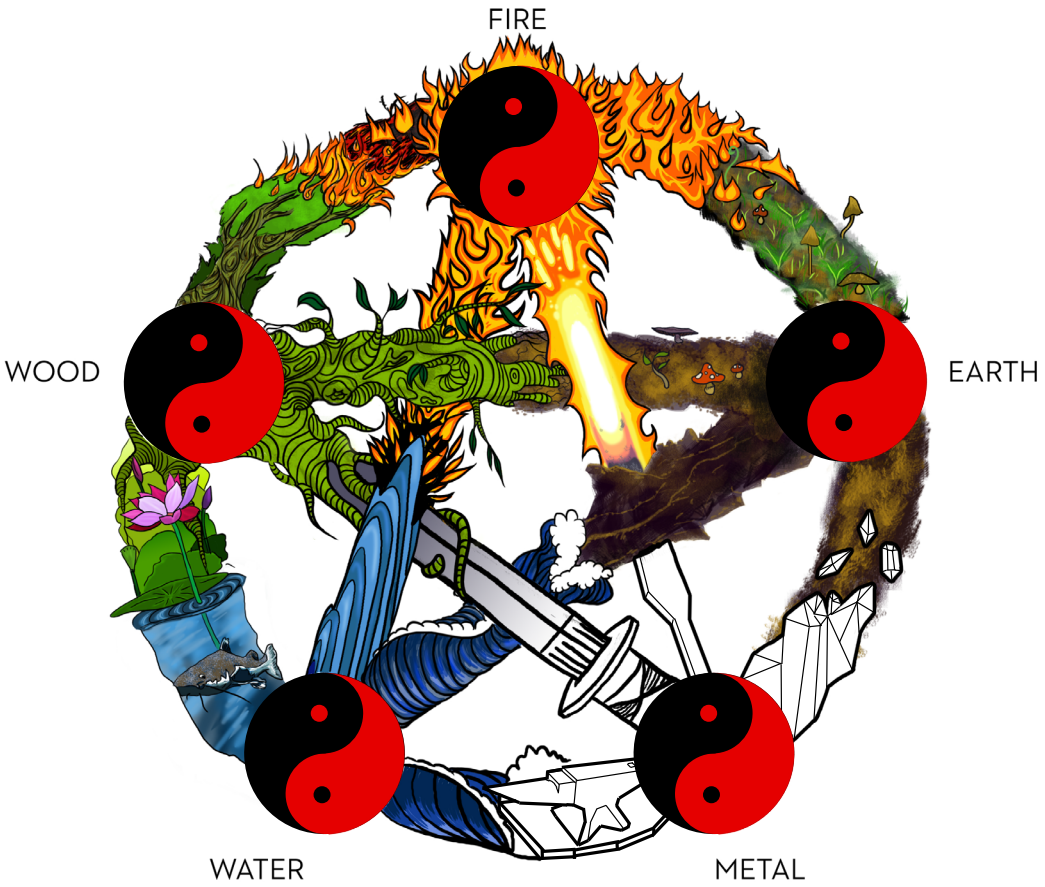

Figure 5. The Yinyang 5 Elements

Part III

YinYang Five Elemental Relationships

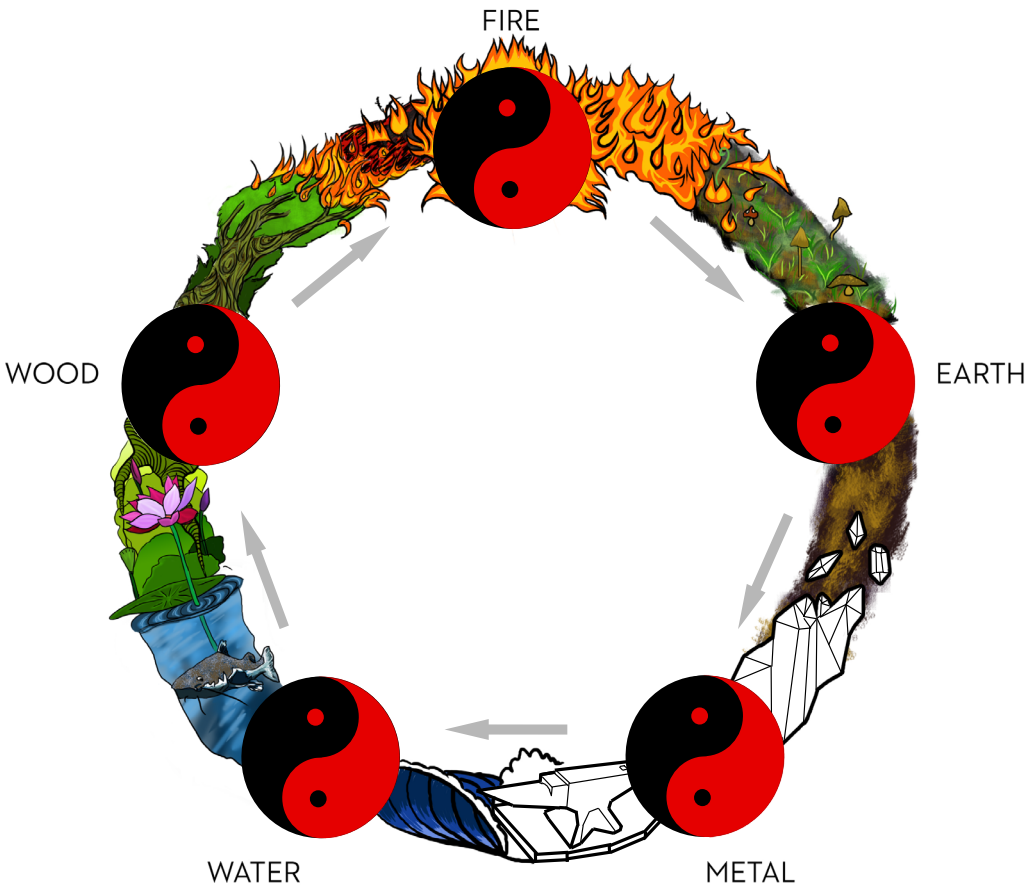

Figure 6. Life Cycle (Birthing Cycle)

1
Five Elements – Pentagram in Circle

**For a full detailed esoteric foundation, from 2000 year old classical text,
of how the circle & pentagram relate as one cycle,
please study Supplementary Material A at back.**

The Circle

Life Cycle

Clockwise around Circle

In Contemporary Chinese Medicine
the 5 elements revolving clockwise around a circle
is called the *generative*, *birthing*, *nourishing* or *creative* cycle.
It symbolizes the flow of *life* from birth through its phases
to death, recycling back to birth again.

As *life* encompasses birth, death & everything in between,
indeed all existence, including that which is between death & birth also,
Life Cycle is my preferred title.
As explained in Supplementary Material, full name is *Mutual-Life Cycle Relationships*.

Life Cycle (*generative/nourishing/birthing*) elemental phases are as follows;
from Water grows Wood
from Wood burns Fire
from Fire ashes Earth
from Earth forms Metal
Metal melts back into Water.

It is easy to imagine these phases as the *seasons*;
from wood-spring flows fire-summer flows earth-late summer
flows metal autumn flows water-winter recycling back into a new spring.

Seen as the *birthing cycle* through the yin-organchannels;
liver births *heart* births *spleen* births *lung* births *kidney* rebirths wood-*liver*.
Heart is therefore the child of *liver & liver* is the mother of *heart*.
Kidney is the mother of *liver & liver* is the child of *kidney*.

A mother naturally nourishes her child & a child naturally takes Qi from their mother.

Seen as the *nourishing cycle*, wood-*liver* nourishes fire-*heart*
nourishes earth-*spleen* nourishes metal-*lung*
nourishes water-*kidney* nourishes wood-*liver*.

Returning to the mother-child metaphor, mother nourishes child
who grows up to nourish her child who grows up to nourish...
which continues lineage throughout the generations.

Seen as the *generative cycle*, wood's *liver & gallbladder*
generate fire's *heart & small intestine* generate earth's *spleen & stomach*
generate metal's *lung & large intestine* generate water's *kidney & bladder*
regenerates wood to spiral through the generations...

During our *Life Cycle*, our elements birth & die,
birth & die, over & over again.

Each day, each year, each lifetime cycles this Way;
into morning, spring & youth elements are born,
into evening, winter & old age elements die.

Birth & death are significant yinyang polarities
continuing the 5 elemental *Life Cycle* on & on.
Birth begins one cycle, death ends it,
rebirthing into a new cycle to spiral on & on through time & space,
infinitely continuing...

Henceforth in this book,
the clockwise movement of nature through the elements
shall be known as the ***Life Cycle.***

2
The Pentagram

Struggle Cycle

Also known as *Mutual-Win over* or *Mutual-Fight & Win* or *Mutual-Control.*

Linking the 5 elements diagonally across the circle to form a pentagram,
is commonly known, in contemporary Chinese Medicine, as the *controlling cycle*.

As *Difficulty 33* marries a yin-feminine channel with a yang-masculine channel
within this relationship diagonally across the elements,
my preferred name is the ***Struggle Cycle.***

As explained in Supplementary Material A,
struggle in a yin-wife & yang-husband *relationship*
ranges from the harmony of *mutual win over* to
an evenly matched battle of *mutual fight & win* to *mutual control*.

Through the *struggles*/*conflicts* of life,
a *well-matched* marriage, between a yin-wife & yang-husband,
keeps the *Life Cycle* in harmony.
The better their yinyang balance,
the less *life-struggles* they experience.

Through this cyclic relationship
a *Kanpo Hari*[26] root treatment does exactly just this;
marries one yin channel to one yang channel
across the S*truggle Cycle* within a patient's *heart*mindbody.

26 *Kanpo Hari* is a shortened version of *Kanpo Hari I Kai*; Traditional Chinese Acupuncture Medical Association. This is the association I trained with in Japan.

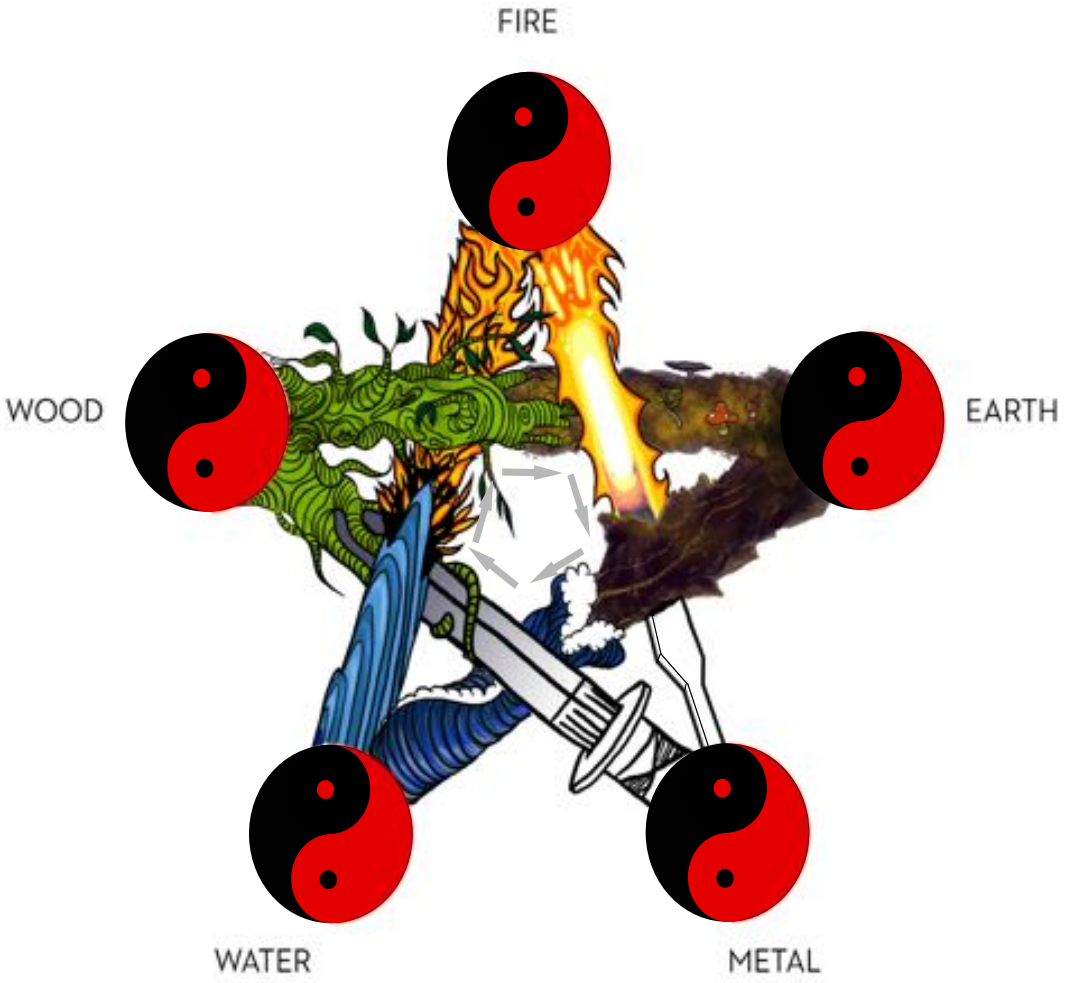

Figure 7. Struggle Cycle (Mutual-Controlling Cycle)

Whereas the 1st hollow of this root treatment, as the yin-wife channelhollow[27],
begins to define a person's constitution or pattern
the 3rd channelhollow, as the yang-husband,
helps to balance these *struggles*[28].
The relationship between this 1st & 3rd hollow directly reflect
the symptoms & *struggles* occurring in the person's *Life Cycle*.

Since each couple in the world has their own unique yinyang balance,
so too, does each person's *heart*mindbody
hold its own unique inner yinyang 5 elemental balance.

The *Struggle* (*Mutual-Win Over Relationship*) *Cycle*
is traditionally imagined as:
Metal cuts Wood
Wood sucks nutrients from Earth
Earth dams Water
Water extinguishes Fire
Fire melts Metal.

Or seen in terms of the *Mutual-Win Over* cyclic *Relationship*s:
Metal *wins over* wood
or wood is *won over* by metal.
Wood *wins over* earth
or earth is *won over* by wood.
Earth *wins over* water
or water is *won over* by earth.
Water *wins over* fire
or fire is *won over* by water.
Fire *wins over* metal
or metal is *won over* by fire.
These are elemental relationships which cycle around the pentagram.

By *winning over*,
metal helps wood, wood helps earth,
earth helps water, water helps fire,
fire helps metal.

---

27 Channelhollow is the acu-hollow (acu-point) on a channel.

28 The 2nd hollow is the Mother of the Wife; the same elemental hollow on the yin channel in the previous element. Mother nourishes her daughter through the lineages of the Life Cycle.

By being *won over*:

Wooden furniture is carpentered by sharp *metal* tools.
Earthen ground is held in place by strong *wooden* tree roots.
Water flow is guided by firm *earthen* river banks.
Fire is prevented from over-consuming by extinguishing *water*.
Metal swords & tools are forged by *fire*.

The *Struggle Cycle* seen through the *yin-wife* & *yang-husband Relationship:*

Yang metal *large intestine*	*wins over*	yin wood *liver.*
Yang wood *gallbladder*	*wins over*	yin earth *spleen.*
Yang earth *stomach*	*wins over*	yin water *kidney.*
Yang water *bladder*	*wins over*	yin fire *heart.*
Yang fire *small intestine*	*wins over*	yin metal *lung.*

In romantic conquest, a yang husband *wins* his yin-wife *over*.

By being *won over*:

Liver enjoys the masculine Qi of the yang *large intestine*.
Lung enjoys the masculine Qi of the yang *small intestine*.
Heart enjoys the masculine Qi of the yang *bladder.*
Kidney enjoys the masculine Qi of the yang *stomach*.
Spleen enjoys the masculine Qi of the yang *gallbladder*.

A yin wife *draws* into her husband allowing herself to be *won over*.

Her feminine wiles[29] subtly draw him in before he is able to advance.
Feminine-yin is not restricted to women,
nor is masculine-yang restricted to men.

A *mutual struggle* between *winning* her *over & being won over* by him.
A *struggle* filled with joy & suffering!

29 Wiles: *Middle English: perhaps from an Old Norse word related to vél 'craft';* 'Feminine Wiles' need not mean a woman's clever trickery as defined by those masculine minds who do not comprehend the subtle undercurrents of delicate communication, but rather a feminine spirit's (usually woman's) ability to *craftfully* wield her feminine nature in the battle of the sexes.

3
The Rainbow of Multi-sexual Spirits

A relationship of a yin-wife marrying[30] a yang-husband
is not necessarily defined by physical anatomy,
but rather by the yinyang orientation of their human spirits.

There can be any mix of yin & yang relating between
woman & man
woman & woman
man & man.
This range of relating between
yin-feminine & yang-masculine within our Qi channels,
directly manifests outwardly into the world as sexual expression.

This allows for a full range of natural sexual expression
across life's continuum,
a fluid range of spectacular colours across the gender rainbow.

Human spirit expresses itself across this rainbow between Earth & Heaven,
from yin feminine women, feminine men & masculine women
to yang masculine men.
Femininity in a man
gifts him with the subtly to intuitively navigate the world
& the compassion to comprehend the human *heart*.
Masculinity in a woman
gifts her with the drive to pursue her destiny
& the linear logic to make sense of her intuitive knowing.

Marrying yang-drive & linear logical with yin suppleness & intuition,
balances a human spirit.

Unlike holy sages who find this union within their own organchannels,
most people marry another human spirit of complimentary nature
to love & help them through their *struggles of life*.

30 Marriage need not be bound by state or church, but rather by *naturalove*. When 2 spirits join naturally in love, no force on earth can drive them apart, or at least that is how they feel anyway.

4
What about Control?

Humans cannot control nature!
Nor can a husband control a wife
as might be implied by the term *Controlling Cycle*
being applied to the yang-husband's element
to the yin-wife's element diagonally across the circle.
(See Supplementary Material for detailed explanation)

To attempt *control* of others whilst not in control of oneself
is to block natural flow,
to obstruct our own & others natural Way.

A valid true meaning of control might be self-control
through naturally balancing the TaiJi axis.

The most important part of Chung Yung is centre of gravity.
The next important part is the precise timing of this center.
A good way to help understand the center of balance is with a Chinese scale:
if we put something heavy on the hook it will bring the level bar down.
In order to maintain the level,
you have to move the heavy weight on the left side, the counter-balance.
The meaning of this counter-balance is "power" and "control."
It is this counter-balancing weight that always keeps the balance
by moving in and out."

Wolfe Lowenthal, *Gateway to the Miraculous*,
Further Explorations in the Tao of Cheng Man-ch'ing, p36 & 37

According to the great TaiJi master, Cheng Man-ch'ing,
self-*control* or true *power* is *counter-balancing*
within our *Chung Yung* or TaiJi axis.

As a TaiJi principle seeking balance
in each & every experience encountered,
we first must find our own *centre of balance* within ourself.

We locate our lower *Dantian* centre within our TaiJi axis,
then, like the *scales in a Chinese Herbal Practice*,
we *counter-balance* this inner centre of gravity
with the weight of Qi we experience outside.

When encountering something loving & light,
in a grounded yet gentle way,
we respond with loving lightness.

When encountering something hard & aggressive,
in a gentle yet firm way,
we respond with compassionate sternness
& if necessary gentle martial force.

A deft TaiJi martial artist,
never uses brute force
nor do they ever intentionally hurt an aggressor.
Rather with gentle yet powerful manoeuvres,
they render their attacker harmless.

In all encounters, from angry to loving,
we anchor ourselves deeply within our own TaiJi axis.

Gently *counterbalancing* with self-*control*
allows us to spontaneously react to the outside world
with empathetic love & powerful Qi force.

A gentle yet stern response to a wayward aggressor
may help them find their more natural selves,
hopefully returning them to a healthier, more peaceful Path.

Discouraging wayward behaviour amongst our brothers & sisters
helps keep our family & community clean & ordered.

True *control* is also the *power* to return gentleness with gentleness,
the grace of TaiJi balance.

5
Self-control in the 5 Elements
Self-control is spontaneous internal balance

If the 5 elements come from a state of TaiJi balance,
then the yin-organchannels ground through water into Earthly Source,
& the yang-organchannels uplift through fire into Heavenly Spirit Virtue.

Yin-water & yang-fire then unite together in the middle
to become a state of spontaneous natural inner balance.
This spontaneous inner *control* harmonises *life's struggles* as they arise.

The 4-channel *marriages* as found from *Difficulty 33* are as follows:

Yin wood liver, liking *metal's yang*,
leaves her *wood* elemental house to marry *large intestine*.
Winning her over, *large intestine* enters her, ejecting his yang Qi.
Being won over, *liver* enjoys his magnetic, charismatic, sharp metal Qi.

Yin metal lung, liking *fire's yang*,
leaves her *metal* elemental house to marry *small intestine*.
Winning her over, *small intestine* enters her, ejecting his yang Qi.
Being won over, *lung* enjoys his warm-hearted, socially igniting *fire* Qi.

Yin fire heart, liking *water's yang*,
leaves her *fire* elemental house to marry *bladder*.
Winning her over, *bladder* shares his yang Qi.
Being won over, *heart* enjoys his cool, calm & collected water Qi.

Yin water kidney, liking *earth's yang*,
leaves her *water* elemental house to marry *stomach*.
Winning her over, *stomach* shares his yang Qi.
Being won over, *kidney* enjoys his firm & stable earth Qi.

Yin earth spleen, liking *wood's yang*,
leaves her *earth* elemental house to marry *gallbladder*.
Winning her over, *gallbladder* shares his yang Qi.
Being won over, *spleen* enjoys his hard yet supple wood Qi,
his powerful yet gentle wind Qi.

At any one time,
one of these 5 loving marriages yinyang balances
the *struggles* in a person's *life cycle relationship*.

One of the *wife* channel hollows needs
to draw her *husband* channel hollow inside of her.
One of the *husband* channel hollows needs
to share his yang Qi so as his *wife* can function her organchannels.
By mutually exchanging,
she grounds their cycle into Earthly Yin
& he expands them out into Heavenly Yang.
A mutual loving relationship balances *life's struggles*.

Whereas *liver* & *large intestine*, *lung* & *small intestine*,
kidney & *stomach*, *spleen* & *gallbladder*
are the 4 constitutional patterns of Channel Therapy in *Kanpo Hari* practice,
the *heart* & *bladder* union is not.

Channel (Meridian) Therapists might say that a *heart* constitutional patient
is too weak to live.
Heart problems often come under a *kidney* pattern,
which is a water *kidney* & fire *heart* imbalance.
Alternatively, *heart* problems may come under an earth *spleen* pattern.
In the 5 elements, fire *birthing* earth, relates more to *pericardium* imbalance.
Pericardium is considered the outer *heart*.
Along the *TaiJi* axis,
heart, as *yin of fire*, shelters human-spirit *Shen* in the chest.
This *fire* blazes up to Heaven
& this *yin* draws down to *bladder* in the lower belly.

Bladder, being the *yang of water*, is akin to *LifeGate* fire[31].
This *water* pours down to Earth whilst this *yang* lifts up to *heart* in the chest.
LifeGate shelters spirit-essence in the lower belly, (Difficulty 36).

The esoteric union of *yin-fire-heart* & *yang-water-bladder*
balances the essence-spirit core in its torso
between our Heavenly crown & Earthly perineum.

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31 *Bladder*, *LifeGate & Yang Motility* all reinforce *kidney* yang function from a 5-elemental, triple heater & 8-extraordinary perspective respectively.

6
Stillness

Self-control is the natural ability to be still in any one situation,
thus allowing the internal & external elements to harmonise as One.

Wood, like trees, grows up slowly
from their roots deeply penetrating the ground.
Wind blows quickly through the sky.
Both come from the wood element,
one moves slowly, the other fast.

Metal (ore) is heavily grounded in the Earth,
air is lightly floating in the sky.
Both come from the metal element,
one is still & heavy,
the other is still & light.

Sometimes, we need to move slowly,
like trees growing from the ground.
Sometimes, we need to be serenely grounded,
like metal sitting in the Earth.
Sometimes, we need to move swiftly,
like wind blowing through the sky.
Sometimes, we need to be expansive,
like air wafting towards the Heavens.

This is the emptiness of our Way,
behaving naturally in accordance with any one situation.

After the Book of Change, (*IChing*):
Wood is a tree moving out of the ground,
whereas wind is this wood element moving in the sky.

Likewise, metal is the ore siting quietly in the ground,
whereas air can be seen as the metal element sitting quietly in the sky.

7
The Emotions

The emotions as the 5 elemental Lifecycle

Up from water, the peace of our *kidneys*,
we sprout into wood, the vigour of life.

Out from wood, the vigour of our *liver*,
we burn into fire, the clarity of our *heart*.

From the clarity of fire,
we relax into metal, the joy of our *lung*.

All spiralling around the harmony of middle earth.

When the cycle is out of balance;
harmony knots into worry
peace collapses into fear
vigour hurries into anger
ease tightens into holding on
clarity blurs into anxiety.
The key to balance is blending metal ease into wood vigour.

Wood vigour becomes our enthusiasm for proactive life
expanding our movements out & up into the Heavens.

By polishing the work of our life, little by little each day,
we get closer & closer to our celestial being.

This requires the ease of the metal to maintain the pace,
for work without pace causes inefficient stress, a cousin of anger.

If the ease of the metal tempers the angry haste of the wood,
we find work joyfully relaxing.

However, we must be true to our unique nature
& aspire to work we love, work towards labour that is truly our self.

Loving life & living love.

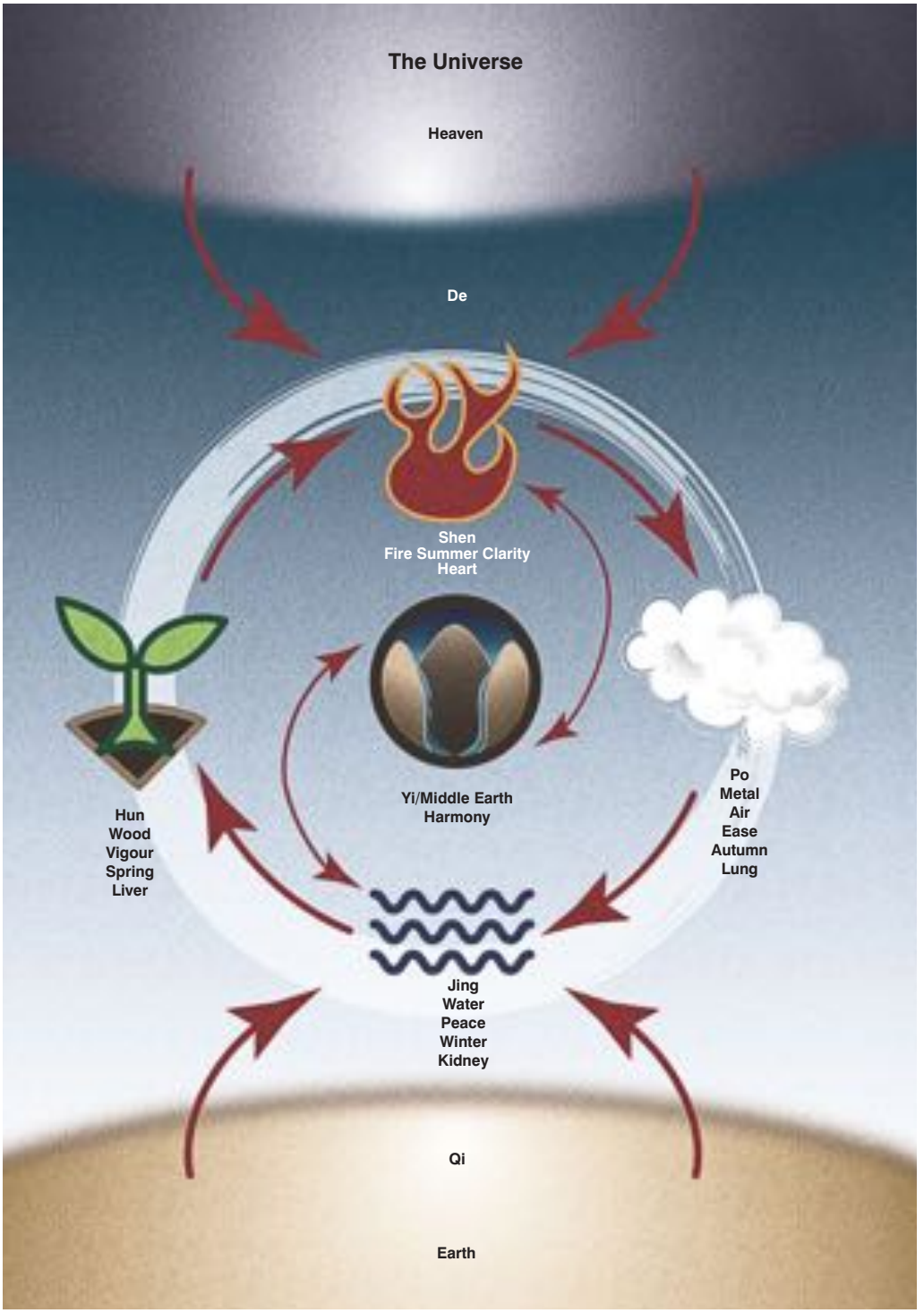

Figure 8. The Cruciform Cycle between Heaven & Earth

8
Harmonising with the 4 Seasons
Planetary Sanity

A wise person cultivates life according to the seasons.
The four seasons are most certainly followed and hot & cold are accorded to.

Yellow Emperor's Internal Classics , *Spiritual Axis*
Chapter 8, Toyo Gakujutsu

Looking at the cruciform cycle,
notice how 4 elemental seasons cycle around the 5th-element,
the centrally-located middle-earth.
This middle-earth phase represents the eighteen-day period
which transitions between the 4 seasons.

Central-earth, being yin-*spleen* & yang-*stomach*,
transitions Qi from winter into spring
spring into summer
summer into autumn
transitioning back into winter again.
Through the earth element,
yin-*spleen &* yang-*stomach* harmonise this eighteen-day period.
Through the water element,
yin-*kidney &* yang-*bladder* harmonise with the cold of winter.
Through the wood element,
yin-*liver &* yang-*gall bladder* harmonise with the warmth of spring.
Through the fire element,
yin-*heart &* yang-*small intestine* harmonise with the heat of summer.
Through the metal element,
yin-*lung &* yang-*large intestine* harmonise with the coolness of autumn.

A wise person is therefore
restful in winter,
vigorous in spring,
calmly active in summer,
at ease in autumn,
recycling to rest in winter again.

Not following the seasons,
disrupts this transitional earthly Qi
causing the postbirth *stomach* to imbalance.

Planetary disconnection is undoubtedly a major factor in people's poor digestion!
By being disconnected from the planetary Earthly environment,
we become physically, emotional & mentally unstable!

Sanity therefore, might be re-connection to our planet,
a sane human community living in harmony with Earth.

Where 5-elemental earth is the transition between the elements,
Earth with a capital 'E' is the Mother of all elemental life.
Whereas Mother Earth polarizes with Heaven,
as absolute YinYang balance,
spleen & stomach's earth inter-acts within the 5 elements,
as relative yinyang balance.
The Deity of Earth Mother,
draws the Heavens down.
In the Canon of Change (*IChing*), Her image is called *Kun* 坤.

The Deity of the Heavenly Elder Father,
flows his Virtue (*De*) down into Earth's womb.
The *IChing* calls His image *Qian* 乾.

From the intercoursing of *Qian* 乾 & *Kun* 坤,
Initiating & Responding,
the 5 elements come into being to facilitate creation.
Within those elements, 5-elemental earth takes the central space
to *harmonise* the whole system.

5-Elemental Earth of *spleen & stomach*

In the cruciform, 5-elemental earth is in the centre
whilst in the pentagram, it is the late summer phase between fire & metal.

It is the author's belief that the pentagram
represents 5-elemental inter-action in the world,
where-as the cruciform represents the internal holistic balance
of a holy sage, not of the world.

9
Our Lifecycle Seasons

Through our Lifecycle seasons,
Qi, spiralling through re-cycles-end, begins all things,
Spirit, spiralling through re-cycles-death, births all beings.

Metal's autumn letting go,
through water welling down into Earthly Source,
freshly fountains up, wood's springtime afresh.

The season of winter, peacefully hibernating in our watery depths
is the time from whence our life-spring wells.
Deeply sinking down into Source,
our fountain of youth does so abundantly gush.

Winter's Water to Spring's Wood

Springtime, the activities of wood,
Qi sprouts, like a tree from its well-watered,
deeply grounded roots.
Activated by our *liver*, Qi & blood fluidly flow,
moving our *heart*mindbody into youthful vigour.
Blocked, Qi & blood stagnate into anger, frustration & urgency,
hastening us into old age, sickness & premature death.

Spring's Wood to Summer's Fire

Springtime's wood fuels the fire of our summertime *heart*.
Flourishing from within this human *heart*,
slowly but surely, clearing our smoky desires,
our human spirit begins to clearly perceive
appreciating nature's simple truths.

Summer's Fire to Late-summer's Earth

Ashes from the coals of our summer fire *heart*
fertilise the earth element's *stomach & spleen*,
to digest both the bitter & sweet fruit
of our life experiences in our late summer phase.

Maturely dealing with life's experiences
is chyme well-cooked by our *stomach*
& then refined by our *spleen* into postbirth essence Qi.

Chyme being our emotional, mental & physical food
dissolves in our *stomach* & transforms in our *spleen*
into postbirth nourishment for our *heart* mind body.

However, immature indigestion of this chyme,
of the fruits of our experience,
results in spiritual malnourishment.
Reacting to life's stimuli with too much anger, too much sadness,
kicking up a childish tantrum,
causes our *heart*mindbody to bloat, flatulate, constipate
or to run with diarrhoea.

Late-summer's Earth to Autumn's Metal

From 5-elemental earth,
the metal element pushes on through, rough & unpolished
through our life-cultivation & self-awareness,
metal is forged into a sharp spirit blade.
Sharp spirit cuts back the overgrowth of our lifetime's attachment.

Easing back into our autumn years,
our *lung & large intestine* let go of their emotional mental waste Qi,
which if held onto,
only serves to rot us down into sickness.

Our animal spirit *Po*, dwelling in our *lung*,
relaxes us down, letting go of its fight for survival, somewhat.
Our *lung* calms down into more gentle yinyang breathing,
yin inhaling vital air Qi
& yang exhaling toxic stress Qi.

Autumn's Metal to Winter's Water

Melted by *LifeGate* fire burning deep down in our water-essence,
metal flows back into water.

Free of waste Qi holding us back,
free of irritating feelings & thoughts holding us up,
winter's call draws our Qi back into snug hibernation.

A deep warm sleep, our peaceful winter,
our *heart*mind's excreta composts back into Qi-soil.
Qi harmonising with the seasons, we recycle anew.

By following these 5 lifecycle phases,
in each day, in each year, in each lifetime,
we find harmony in our cycles of life.

Be efficiently active in the youth of your springtime mornings.
Be calmly clear in your summertime noons.
Maturely think, consider in your late-summer afternoons.
Relax, like a slumbering dog,
in your autumnal late-afternoons & early evenings.
Fall peacefully asleep in your wintery nights.

Allow your Spirit to live on forever...

10
Falling Asleep, the Death of our Day

After a mental emotional day out & about in the world,
our *heart*mind must come home into its body in order to rest.

A peaceful sleep comes from letting go of our day.

If we let go of this mental emotional Qi-charge,
our *heart*mind can relax, then sink into deep deep sleep.

If we hold onto to this irritating Qi charge,
annoying our *heart*mind,
it prevents us from sinking deeply into our physical body.

Close to the surface, almost awake,
sleep is shallow, restless & disturbed.
From a restless sleep
we awake, not into a state of fresh vigour,
but into a tired frustration propelling our emotions
into an unbalanced cycle.
Lack of sleep causes fear,
fear causes lack of sleep,
a perpetual cycle that needs rebalancing.
Peace leads to deep sleep,
deep sleep leads to peace.
Fear is lack of *kidney* root.
When well rooted;
night is peaceful,
morning is vigorously efficient,
midday is sharp & clear,
& afternoon is joyfully relaxed.

At night-time when Qi sinks back into our lower *Dantian*,
safely returning to our *kidneys* in our lower belly,
we are able to recharge from Earthly Source Qi.
At midnight, when sleep is deep,
this Qi sinks down into our body's deepest hollow
in our perineum within our pelvic floor.
This space may be imagined as the root *chakra*.

This deepest hollow,
Meeting of Yin CV 1 deeply roots into our Earthly Source,
grounding our lower *Dantian* firm & strong.
Once grounded,
Mother Earth's Qi can gently permeate up through our roots,
filling our lower bellies, cradling our *hearts*
pulling us safely down into her womb, as a deep warm sleep.

Once connected to our own inner Earthly womb (lower *Dantian*),
our *kidney's LifeGate* battery can fully recharge,
& our blood, returning to its *liver* organ, can be properly cleaned.
We are ready for a bright new dawn.

Sometimes men have erections in the middle of the night[32],
to recharge *kidney's LifeGate* directly from Source,
making us potent for our next day's intimate,
& not so intimate, exchanges.

Awakening from our deep warm slumbering womb,
LifeGate fuses our Qi-blood stream with life-fire,
giving us our early morning kick-start.
Liver blood fills our eyes to clearly see,
fills our hands to firmly grasp the opportunities
which blossom before us along our lifecycle's Way.

Letting go of our past-life's day,
allowing our previous lifecycle relationships to peacefully die,
we sink into our deepest yin-womb.

Grounding in our own inner Earth,
in that hollow-space
where our primordial *Yin* feminine so peacefully *Meets* (*CV 1*),
keeps us safe & warm.
Nourished with prebirth Life Qi,
we rebirth smiling into a new dawn.

That is why after a deep peaceful sleep, we feel good!

32 After Lu K'uan Yu's *Daoist Yoga*, meditating in the middle of the night when the penis stands, is potent meditation.

11
One Lifecycle Birth to Death

Our lives follow the same 5-elemental phases.
From death we are reborn,
born into the wood of our youth.

From the vigour of childhood,
we blaze into the fires of our teens & twenties.

Thirties to forties are
our years of middle-age earth
when our lives bear fruit from family & work,
some fruits bitter, some sweet.

Fifties to sixties,
the autumn of our life,
letting go like shedding leaves,
we sink into the peace of old age.

If we hold on
clinging to youth
working too hard
we collapse into fear
fear of sickness & death.

Our autumn years
are a time to relax,
to let go of the world somewhat.
Leisurely enjoying pastimes & hobbies,
we clear clutter from our *heart*mind's space.

Old age is our winter
when in death's waiting room,
we prepare for our return to Spirit.
A time for peaceful repose.

Birth & death are significantly the beginning & end of the same cycle
in the 5-elemental evolution of life,
spiralling on in one long continuum of existence.

Our existence possibly continues on forever & ever,
birth cycling into death's end,
death recycling into birth's new beginning...

Along our life's *Way*, we learn & we relearn,
cultivating our Path,
sinking *kidney* essence (*Jing*) into Earthly Source (*Yuan Qi*),
we expand our *heart* spirit (*Shen*)
up into Original Spirit (*YuanShen*) in our own inner Heavens.

This perhaps is the meaning of life!
Over many lifetimes,
jumping into the raging rivers running through Earth,
not knowing whether we can swim or not,
we find connection,
helping, being helped by other living spirits.

We learn how to swim, walk, interconnect,
wearing comfortably our own physical animal bodies.

Birth, death, rebirth,
possibly one conscious stream,
flows through the yinyang~5 elemental~triple heater lifecycles.

12
Essence Spirit in the 5 Yin Organs

Blood, *pulse*, *working Qi* (*constructive Qi*), *Qi*, *essence*, *spirit;*
these are what are housed in the 5 yin organs.
When excessive indulgence reaches the extent that these aspects
separate from *the yin organs*, *essence* (*Jing*) *is lost...*
Yellow Emperor's Internal Classics
Spiritual Axis Chapter 8, Toyo Gakujutsu

The Canon of Difficulties honours the Triple Heater with utmost respect.

Essence *Jing* & spirit *Shen* become our Triple Heater core
which balances yin & yang.
Extending from our lower abdomen to our upper chest, its core expands,
manifesting as a substance & a spirit in each yin-organ.

From the water element of *kidney* essence, all yin-substances form.
From the fire element of *heart* spirit, all yang-mental faculties form.

This fusion of yin-substance & yang-spirit becomes our yin-organs;
substance & spirit being indivisible aspects of the same phenomena.

The Triple Heater is *Shen's* fire fusing with *Jing's* water
throughout all the yin-organs.
Fusing with *pulse* (& blood vessels), human spirit *Shen* lives in our *heart*.
Shen is the sovereign spirit of the Triple Heater realm.
Fusing with *blood*, celestial spirit *Hun* lives in our *liver*.
Hun is *Shen's* ambassador to the Heavens.
Fusing with *Qi*, animal spirit *Po* lives in our *lung*.
Po is our ambassador to Earth.
Fusing with *working Qi*, Intent *Yi* lives in our *spleen*.
Yi focuses this Qi to construct & repair our *heart*mindbody.
Fusing with essence water, Will *Zhi* lives in our *kidneys*.
Zhi actions our *heart*mind's *Intent* out into world.

When each spirit acts sovereignly,
freely & diligently performing their own duties,
then *essence Jing* is not unnaturally *lost,*
enabling our 5 spirits to live a long & happy life in their organ homes.

13
5 Yin Organs, 5 Elements

If yin-substance holds yang-spirit down in our 5 yin-organs,
then longlife grounds our human nature down into the Earthly realm.

This yinyang intercourse balances these 5 yin organs;
yin-substance nourishes our life,
yang-spirit infuses our nature to govern our organic functions.

The triple heater infuses Original Spirit from the Heavens
& Source Qi from the Earth
to become the form realm of *heart*mindbody.

In the fire element,
pulse & channels hold human spirit *Shen* in our *heart* organ.
In the wood element,
blood holds celestial spirit *Hun* in our *liver* organ.
In the metal element,
Qi holds animal spirit *Po* in our *lung* organ.
In the earth element,
working Qi (*constructive Qi*) holds Intent *Yi* in our *spleen* organ.
In the water element,
essence water holds Will *Zhi* in our *kidney* organ.

In the triple heater, *kidney's* essence *life*
grounds *heart's* spirit *nature* across the torso.

That is, the triple heater yinyang balances inside each organ
as well as between all organs across our torso[33].

If the triple heater balances our organs,
our lifecycle naturally flows along its Way into happiness.

When naturally happy,
there is little desire to excessively indulge.

33 Here, the triple heater is described as spanning the entire torso covering all organs. In Part IV Ch 26 onwards the reverse is presented; the triple heater functions within each organ.

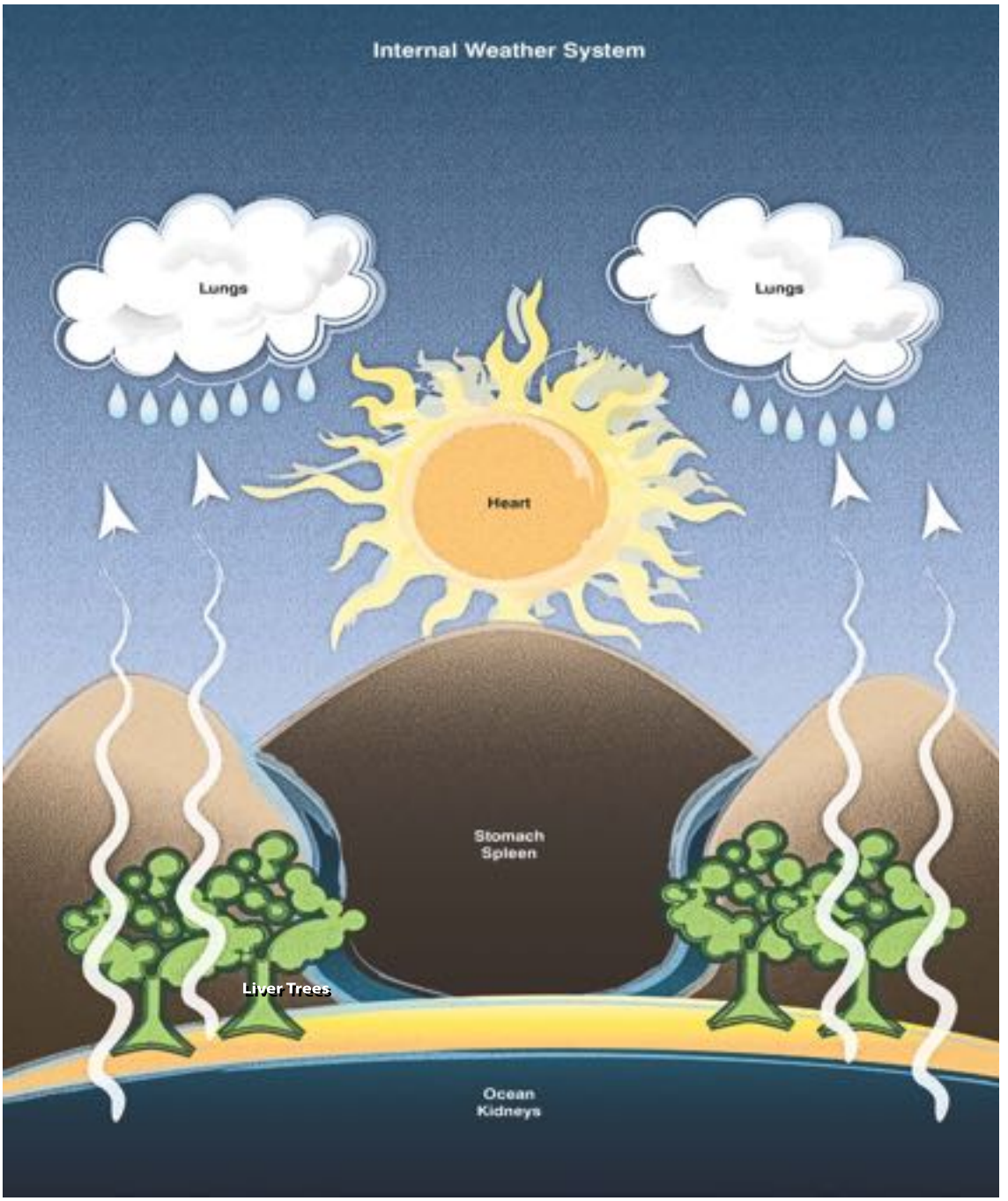

Figure 9. The Inner Weather System

Part IV

The Triple Heater System

1
Inner Weather of our Triple Heater

Our chest is the inner sky of our upper heater.
Our upper abdomen is the terrain of our middle heater.
Our lower belly is the inner ocean & moon of our lower heater.

Our *heart* shines in our inner sky, a blazing inner sun
communing with our Heavenly Star above
& our *kidney* Ocean below.

Whereas our *heart* is our inner sun,
our *pericardium*, as outer *heart*,
is the radiance of our sun.

The more our *pericardium* radiates empathetic warmth,
the more this warmth generates functional Qi
for our organs from upper to middle heater.

Lung floats in our inner sky as clouds
raining onto the terrain of our middle-earth.
Its rivers flow down into our *kidney* ocean.

Down in the lower heater in the lower *Dantian*,
our *kidney* ocean sinks heavily into our Earthly oceanbed.
Kidneys' yin-water cools, *kidneys'* yin-essence manifests
substance for our *heart*mindbody's form.
Kidneys' yang-fire (*LifeGate)* warms this form,
moving the currents of this heavy water volume.

LifeGate fire in our lower heater
receives warmth shining down from our upper heater's *heart*-sun
& Source Qi warmth radiating up from our perineum's Earthly ground.

Receiving this yang warmth from above & below,
our *LifeGate* evaporates *kidney*-water
upwards into our *lung* clouds.
Kidney yin-water cools, grounding yang-fire down.
Kidney yang *LifeGate* warms,
evaporating yin-water back up to circulate fluids around all heaters.

Continuation of this inner weather cycle is our longevity,
cycling between our upper Original Spirit Star in our Heavens
& our Source Qi in our Earth.

When our watery ocean & our fiery sun
no longer maintain their weather cycle,
our essence-ocean drains back into its Earth below
& our spirit-sun flickers out disappearing into its Heavens above.

This one lifetime is all over!

2
LifeGate *Mingmen* – Difficulty 36

三十六難に曰く、蔵各々一有るのみ。腎独り両つあるは何ぞや。
然り。腎の両つあるは皆腎には非ざる也。その左なる者を腎となし、
右なる者を命門となす。命門は諸々の神精の宿る所、
原気の繋かる所也、男子は以って精を蔵し、
女子は以って胞に繋く、故に腎の一有るを知る也。

Translation

Question:

Difficulty 36 asks, "For each of the five yin organs there is only one.
Only the *kidneys* have two. What does this mean?"

Answer:

"The notion of there being two *kidneys* is not actually so,
as not both of them are *kidneys*.

The left one is known as *kidney*, the right one is known as *LifeGate,*
(*Mingmen*).

LifeGate is the place where all spirit-essence resides
& the place where source Qi is linked.

For men, it is where essence is stored,
& for women it is where womb is linked.

For this reason, it is known that there is only one *kidney*"

Author's translation of *Difficulty 36*
Explanation of the Canon of Difficulties, Toyo Gakujutsu

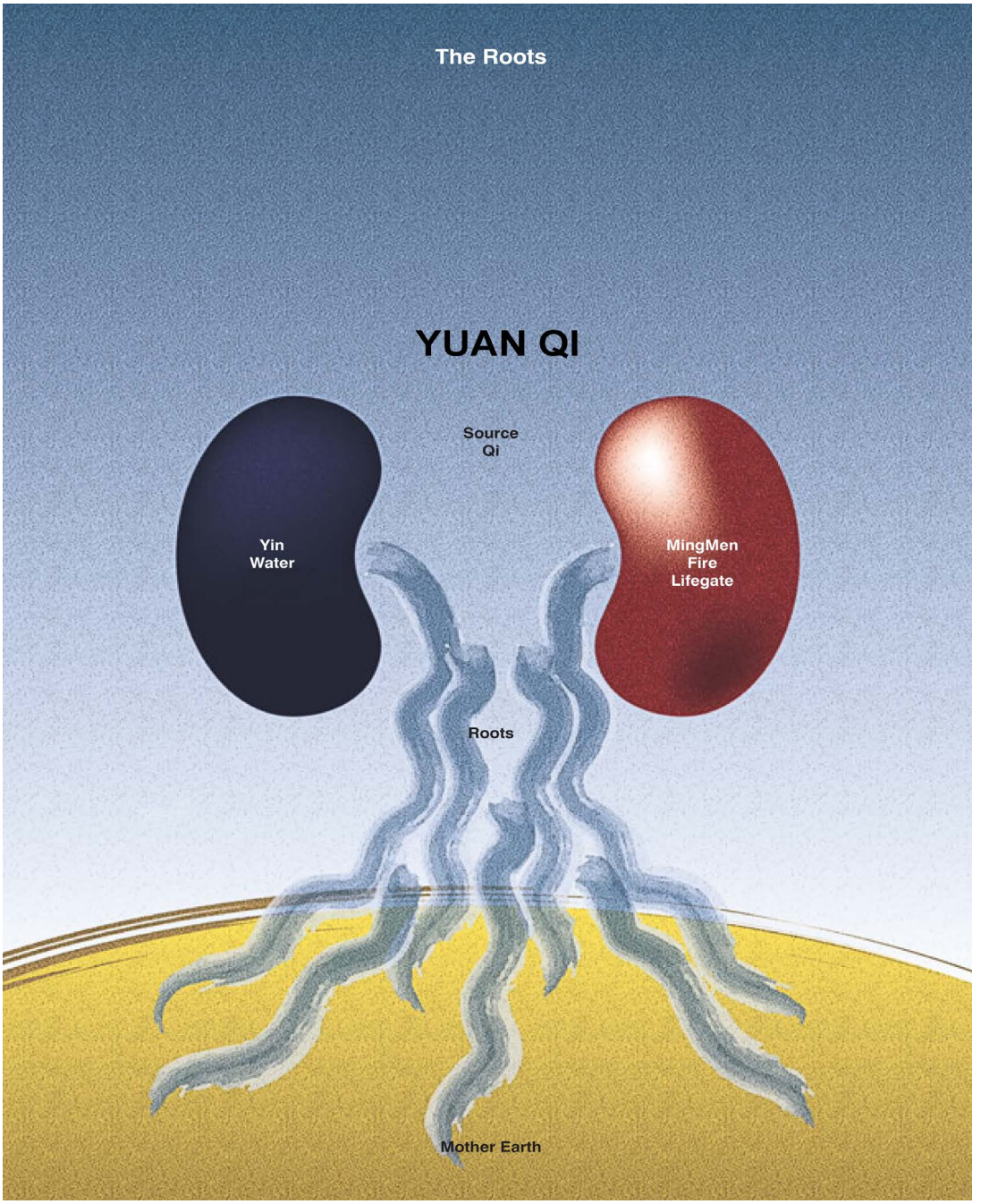

Figure 10. Roots—*LifeGate & Kidney*

3
LifeGate
Lower Triple Heater Fire

The left one is known as kidney,
the right one is known as LifeGate, (*Mingmen*).

Explanation of the Canon of Difficulties
Difficulty 36, Toyo Gakujutsu

Some say[34] that this quotation was a yinyang metaphor for the lower heater being substantially water, which is moved by *LifeGate* fire.

The yin quality of our left-*kidney* is imagined as our inner ocean,
whereas, the yang quality of *LifeGate* is imagined as our inner moon.

Born from yin-*kidney's* intercourse with yang-*heart*,
LifeGate circulates heavy fluids from the lower heater,
especially menstrual blood, as well as faeces & urine.

Just as the yin-ebb & yang-flow tides of Earth's ocean
are moved by the Moon in the sky, celebrating the radiance of the Sun,
so too, the waters of our *kidneys* are moved by *LifeGate*
drawing *heart's* fire down into its lower heater!

LifeGate is the place where all spirit-essence resides,
& where Source Qi links.

Explanation of the Canon of Difficulties,
Difficulty 36, Toyo Gakujutsu

LifeGate is not just a fire burning bright down in our lower heater,
it is a moon temple space where *spirit-essence resides*.
When spirit fully occupies its lower essence moon temple,
it lights up the entire lower realms, bright.

---

34 After Giovanni Maciocia (p163), Ming Dynasty academics (possibly earlier) relocated *Mingmen* from right *kidney* to a space between both *kidneys*. Whilst this functionally is not entirely incorrect, it has seemed to tragically diminish the importance of *Mingmen* theory in TCM.

However, in the outer worldly realm,
we see much dæmonic behaviour in humans,
manifesting as sexual & physical assaults, slavery,
environmental destruction, drug abuse, murder, war...
This happens when our individual & collective animal spirit *Po*
disconnects from planetary consciousness.

Into the lower dark realms many people suffer,
hatred, anger, greed, lust, anxiety, hopelessness
depleting their own, other people's & nature's essence!

Such sufferings are projections of our inner darknesses
from our mirky lower *Dantian*.
Our collective humanimal dæmons unleashed
prowl like spiders, rats & cockroaches down in the dark shadows
in the underworld of our unconscious *heart*minds.

When Spirit does not occupy its *LifeGate* in the lower heater,
these self-created inner spirit-beasts
crawl into our *kidney* stores & like rats in a pantry, eat their essence feast.
Left unattended, essence stores gnawed away,
our *LifeGate* flame in our moon temple flickers out.

By consciously re-kindling our *LifeGate* Spirit flame,
through self-cultivation practices, we light up the shadows
down in the dark unconscious realms of our *heart*mindbody temple-home.

This Spirit light brightens up the cracks in our organchannels
exposing our inner creepy-crawlies, showing us where we need to heal.

Whereas, simply shining the light of awareness on these creepy-crawlies
does eventually dissolve them back into Source,
self-cultivating our organchannels can heal them much quicker.

Once released from our organchannels,
our Tigress spirit *Po* is able to draw upon the power of *LifeGate* essence,
giving her the agility to breathe, stretch, rest & pounce.

Free of these animal dæmon freeloaders,
our Tigress *Po animates* our physical body with strong instincts,
sharp reflexes & pure impulses.

4
Triple Heater – Natural Regulator

The triple heater is the essence-spirit core
posturing the lower belly & chest,
moving water with fire,
regulating hot⇜⇝cold, wet⇜⇝dry, activating⇜⇝calming.
The triple heater regulates all functions in our *heart*mindbody.

When it gets hot & wet outside,
our bodies cool & dry internally.
When it cools & dries outside,
our triple heater warms & moistens inside.

As the movement of water by fire,
this system balances everything
posturing our water essence & fire spirit
between the dipoles of Heaven & Earth.

The better we balance this essence spirit core
the more efficiently our human system responds to change;
change in weather, human conditions & physical surroundings.
Response to all stimuli becomes smooth & efficient.

The triple heaters contain:

Essence *Jing* in the lower

Intent *Yi* in the middle

Spirit *Shen* in the upper heater.

The system infuses spirit essence
into the mental-emotional-physical form bodies
through *LifeGate* & *Pericardium* to circulate water with fire.

Fire burns, water flows through our entire *heart*mindbody,
missing not a single space.

When the seasons spiral up into summer,
the system absorbs heat needed for warming during winter cold.

When the seasons spiral down into winter,
the system absorbs cold needed for cooling during summer heat.

By experiencing the full range of the seasonal flux,
our triple heater's internal weather system
is able to self-regulate our temperature.

By artificially heating winter & cooling summer,
we do not experience the full range of seasonal temperature.

Experiencing a range somewhere between a warm spring & a cool autumn,
our triple heater system loses its natural ability to self-regulate.
Our organs lose their natural functional power.

With a balanced essence-spirit core,
our triple heater system naturally regulates our *heart*mindbody
in the changing world.

5
Self Sovereignty

Possessing supreme or ultimate power:
in modern democracies the people's will is in theory sovereign,
(British English Dictionary).

In this book, we transform sovereignty into self-sovereignty,
a sovereignty which is exercised by the *will* (*Zhi*) *of the people*.
It is a bottoms up democracy whereby the *kidney's* connect
to Heaven's Original Spirit *YuanShen* as the virtue of Wisdom.

The heart is the sovereign of all organs
and represents the consciousness of one's being.
It is responsible for intelligence, *wisdom and spiritual transformation*.

Chapter 8 Sacred Teachings
The Yellow Emperor's Classic of Medicine Maoshing Ni

Whereas in Chinese Medicine, *heart is the sovereign of all organs*,
in more esoteric Daoist text, Original Spirit is the True Sovereign.

Heart sovereign should caretake its *organs*
with the virtue of *YuanShen*.

6
Inner Sovereign Realm
of our Inner Spirits

Our human spirit *Shen* & animal spirit *Po*
reside in the *heart & lung* organs respectively
in the upper heater's chest.
The upper heater is in the upper aspect of the middle *Dantian* field.

Our Intent *Yi*
resides in the *spleen* organ
in the middle heater's upper abdomen.
The middle heater is in the lower aspect of the middle *Dantian*.

Our Will *Zhi* & Celestial spirit *Hun*[35]
reside in the *kidney & liver* organs respectively
in the lower heater's lower belly.
The lower heater is in the lower *Dantian* field.

Our Original Spirit *YuanShen*
resides in our *Brain*[36] in the upper Heavenly *Dantian* field.

Essence *Jing* stores in our *kidney* along with Will *Zhi*
in our lower heater in the lower Earthly *Dantian*.
The 3 heaters are our inner Sovereign Realm where our 5 spirits
of *Shen* ☼ *Po* ☼ *Yi* ☼ *Zhi* ☼ *Hun*
caretake their organ territories (yin spaces) & duties (yang functions)
between the upper & lower *Dantians* of Heaven & Earth.

By balancing our spirits within their organs,
within the triple heater, within the 3 *Dantians*,
we attain our own inner spiritual Sovereignty.

---

35 Even though the *liver* organ locates in the lower heater, its organ *Mu* hollow locates in the ribcage in the middle heater. On the wrist pulse also, the *liver* locates on the left *Guan* position—*Guan* being the middle position for the middle heater.

36 Where the 5 yin organs give the 5 spirits refuge down Here in the physicality of Earth, the *Brain* gives Original Spirit a medium to transmit celestial intelligence.

Even though human spirit *Shen* is the sovereign of the triple heater realm,
consciousness entrusts duties to the other spirits
within their territorial spaces.

*Shen's heart*mind radiates Intent *Yi* from the upper to the middle heater,
which focuses Will *Zhi* out through the lower heater to act in the world.
Returning back through the lower heater,
this spiritmind process flows up into the middle heater as Thought *Si*.

Thinking on what has been done, we consider better ways of *QiDoing* (Qigong).

With Consideration (*Lu*) returning to the *Heart* in the upper heater,
our human *Shen* becomes more Intelligent *Zhi*.
The more skilfully we *QiDo*,
the more celestially intelligent *Heart's Shen* becomes,
making us more consciously sovereign over our own inner triple realm.

Without Qi consciousness of our actions, thoughts & movements,
dark clouds shadow our *Shen's* aware oversight
ominously spreading, smothering our whole triple heater realm.

Internally unaware, we hand over our spiritual power to rulers
who, lacking conscience, lead us further down
the *crooked bent path* of sickness & suffering.

Whereas human spirit *Shen* is the *heart* of the triple heater realm,
Original Spirit *YuanShen* is its Celestial Head,
which sublimely guides from our inner Heavens.

Knowing UniVerse to be OneVerse,
YuanShen awaits *Heart Shen's* enlightened return!

Day by day consciously *QiDoing*,
Heart Shen, slowly yet surely, rejoins *YuanShen* in our 6th *Chakra Brain*.
Awakened, our *Brain* becomes celestially aware.

7
QiDoing the Natural Ways

From our Original Spirit *YuanShen*,
Virtuebliss *De*[37] shines down from our upper *Dantian* Heavens
illuminating Order in our human *heart*.
By clearing the space in our *heart* for this illumination to shine,
sovereign spirit *Shen caretakes* the triple heater realm
bringing celestial Order.

Contrasting with a deluded ruling sovereign
who believes themself to be head of their bodily realm,
sovereign *Shen* consciously knowing themself to be the *heart*,
humbly *caretakes* on behalf of *YuanShen*.

YuanShen knowing themself to be the OneVerse,
does not force their *heart* to comply with the natural order,
but rather sublimely awaits *Shen's* conscious return.
Even if that means the premature death of its *heart*mindbody form.

Sublimely prodded & poked with sickness & suffering,
earthquakes, floods, droughts, natural disaster,
Shen eventually finds our way home.

Spiritual Axis 8 enquires,
Is it the wrath of Heaven? Or the error of human?
After Lao-tzu, a reply might be,
'with the failing of natural ways, moral law prevails,
with the failing of moral law, legal law prevails,
with the failing of legal law, chaos prevails.'

With the old corrupt establishment burnt to the ground,
there is space for small communities to sprout anew,
regenerating the natural order.

37 *De* 德, from Lao-tzu's 道德經 *Dao De Jing*, means Virtue shining from Heaven. Virtue is not some abstract idea of being good whereby a higher power grants favour, but rather our 7th *Chakra* Heavens shining celestial light throughout our being.

Not doing so out of legal obligation nor fear of punishment,
being neither neglectful nor controlling,
each & every community member naturally aspires
to the Ways of the *Dao* (*Dharma*)[38].

Elders brilliantly shining their Virtue bliss,
wisely guide a conscious community.
Younglings aspiring to their elder's brilliant intelligence & powerful compassion,
naturally look to them for teachings.

Good matriarchs teach the Ways of Earth
& good patriarchs teach the Ways of Heaven.
Together, these Elders lead the Natural Way.

Follow the Natural Ways of Permaculture; farming, cooking, eating,
baby birthing, schooling, house building, holistic medicine, martial training,
meditation, waste disposal, cleaning, trading.
All *QiDoings done* in accordance with the Dao.

For example, *QiDoing,* gardeners bend their knees,
keep their elbows close to body, breathe deeply
whilst wielding tools in garden.
Organically growing,
gardeners provide chefs with fresh fruit & vegetables,
who lovingly cook wholesome food for their community.
Nourished, spirit doctors holistically heal the sick,
keeping everyone as healthy as they can.
Healthy, builders biomimic houses throughout trees & creeks,
creating buildings harmonious with the natural landscape.
Well housed, teachers playfully enlighten children
in Qi-aware Ways to navigate through a new & changing world.

With their *heart*minds grounded in the Natural Ways,
the children consciously grow up to be self-sovereign...

Each member cultivating their own inner sovereignty,
contributes to the sovereignty of their community.

38 Whereas *Dao* is the way of the Daoist sage, *Dharma* is the way of the Buddha which the *Sangha* community cultivate together.

8
Caretaking our Inner Realm

Caretaking within our *heart*mindbody:

Celestial spirit *Hun* naturally caretakes the *liver* organ:
Extending its Qi to *heart* vessels, *Hun* helps flow the blood.
Flowing blood to the head, hair youthfully shines.
Extending Qi & blood to the fingers & toes, nails grow well.
Flowing blood into the eyes, sight is clear.

Extending its divine nature to the *heart*,
Hun assists *Shen* to reach the Heavens.

Hun bestows the virtue of Patience upon our *heart*
empowering our sovereign *Shen* to compassionately *caretake*.

Receiving disciplined kindness from their *heart*,
the other spirits, organchannels & tissues
contribute to regenerative economics.

Even the small capillaries in delicate fingertips & nimble tiptoes
help move the blood,
sparing the *heart* much burden, probably preventing heart attack.

Animal spirit *Po* caretakes the *lung* organ.
Extending its protective Qi to the skin, *Po* defends the body's outer surface.
Animating its animal body, *Po* sharpens instincts.
Extending Qi to the nose, smell is acute.
Flowing Qi to the skin pores, perspiration properly flows.

Extending its animal nature to our physical body,
Po enables us to commune with Mother Earth.

Po bestows the virtue of Integrity upon our *heart*,
empowering sovereign *Shen* to intuitively feel its inner territorial borders.
Thus the other spirits receive the space needed to carry out their natural duties.

Patient & Integral, a Wise & Humble sovereign *Shen*,
brings Order to their realm.
Shen does not allow the arrogance of its own self-importance
to obstruct the rays of virtue-bliss from shining through their *heart*.

A humble & empty *heart*
allows this virtue-bliss to shine throughout the entire triple heater realm,
reaching the *kidneys* deep down in the lower heater.

Deep *kidney* roots draw down Spirit,
bringing the Virtue of Wisdom to our sovereign *heart*.

QiDo it! Placing *Yi*-focus between your crown & your lower belly,
deeply inhale your Heavenly Qi down into your *kidneys*.
With your inbreath, pull Qi from your head into your lower belly.
With the outbreath, relax allowing this Qi to disperse there.

Bringing Wisdom to *heart's* Intelligence,
enables us to use our knowledge, wisely, naturally, humanely.

Spirit light reaching *kidneys* in our lower heater,
LifeGate fire burning brilliantly bright,
brings down the celestial intelligence to live happily Here on Earth.

Will *Zhi,* who resides in our *kidneys*, then has the know-how
to lightly trek out into Earth's wilderness,
with minimal possessions.

Possessing few things, few things possess us.

9
Spirit Senses

Animal Spirit *Po* of the metal element,
who *caretakes* the *lung* organchannels, skin/body hair & nose,
instinctually feels & smells the outside world.
A healthy spirit *Po* heightens our animal senses.

Human Spirit *Shen* of the fire element,
caretakes the *heart* organchannels, blood arteries/pulse & tongue.
Shen emits its own personal vibration out into the world,
then feels this vibrational pulse upon its return.
The more harmoniously Qi & blood pulse through our channel vessels,
the nimbler our *heart* does wield its tongue
to speak the truth!
The spirit doctor also,
by breathing rhythmically with the rise & fall of the patient's abdomen,
skillfully palpates their wrist pulse.
A clear *heart*mind correctly diagnoses,
truthfully advising the patient of what to *QiDo*.

Intent *Yi* of the earth element,
caretaking the *spleen* organchannels, muscles, gums/teeth/digestive tract,
discerns the 5 flavours of locally grown food in their seasons.
By eating locally, organically grown produce,
our bodies are able to naturally regulate seasonal Qi.

For example, sour fruit, growing on the trees in spring, constricts Qi,
countering spring's tendency to overflow Qi in the channels,
especially in the *liver*.

The bitter flavour clears heat from the *heart* in summer.

The pungent flavour disperses Qi in autumn,
countering autumn's tendency to constrict Qi in the channels,
especially in the *lung*.

The salty flavour encourages *kidneys* to absorb more water
moistening wintery dryness,
thus, massing yin-water to contain *LifeGate* fire's warmth.

(After Master Huang, the IChing's *water* trigram (☵) is an unbroken yang line representing spirit between 2 broken yin lines representing matter.
This expresses the principle that fire is contained inside water mass.)

By securely containing *LifeGate's* warmth,
the body can properly circulate Qi & blood during winter's rest.

Celestial Spirit *Hun* of the wood element,
caretaking the liver organchannels, tendons & eyes,
is our celestial dragon nature.
Hun visions our heavenly skies with *timeless observance* (*Spiritual Axis 8*).

Will *Zhi* of the water element,
caretakes the *kidney* organchannels, bone & ears.
Like an elephant whose huge grounded feet
sense underground vibrations from far away,
we keep our family safe & sound.
Feeling the Earth beneath our feet, *Zhi* acts wisely,
giving us no reason to fear so much.

Heart's tongue, *spleen's* digestive tract (gums & teeth),
lung's nose, *kidney's* ears, *liver's* eyes;
all senses working together with One fully functional *Brain*,
sensitively aware.
Heart's Shen, *spleen's Yi*,
lung's Po, *kidney's Zhi*, *liver's Hun*;
all spirits working together as One fully present Original Spirit,
celestially knowing.

100% of *brain* function = all 5 senses working perfectly.
Omniscient omnipresence of *YuanShen* = all 5 organ spirits in balance.

Conversely, Qigong healing our *Brain* directly,
brings balance to our 5 organ spirits.

Sensitivity to the spiritual realm, is sensing the *dark-unseen*.

10
Interdependency versus Codependency

Inner sovereignty may be a state of interdependence
whereby internal elements assist each other
in a freely, naturally changing yinyang 5 elemental system.

Lack of sovereignty may be a state of codependency
whereby internal elements needily cling to certain relationships,
blocking the free movement into healthy relationships,
in a over-regulated & unnaturally rigid system.
Instead of exchanging upright Qi,
these codependent relationships share pathogenic Qi
which spreads, infecting the whole system with disease.

After Difficulty 49 & 50, concerning the way elemental pathogens spread:

When *heart* over excites, becoming anxious, its fire over-heats.
When *spleen* over thinks, worrying,
its over-work & improper diet deplete Qi, blood & fluids.
When *lung* withdraws becoming sad, it cools body tissue.
When *kidneys* fear, their warm water becomes frigid cold.
When *liver* gets angry & urgent, its wind blocks channelvessels.

When *heart* fire anxiously over-heats,
it burns the other organchannels causing an unhealthy odour.
Overheating the *spleen*, a person smells sickly fragrant;
overheating the *lung*, they smell like hot compost;
overheating the *kidneys*, they smell rotten (old & dying);
overheating the *liver*, they smell oily (rancid);
burning *itself*, they smell scorched.

When *Liver* wind angrily blows into other organchannels, it affects skin colour.
Blowing into the *heart*, a person's skin turns red (especially the face);
blowing into the *spleen*, they turn pale yellow;
blowing into the *lung*, they turn pale white,
blowing into the *kidney*, they turn ashen black,
blowing upon itself, they turn a greenish yellow (jaundice).

Spleen's over work & improper diet affect which flavour a person craves.
Depleting the *lung*, a person craves pungent food;
depleting the *kidney*, they crave salt;
depleting the *liver*, they crave sour;
depleting the *heart*, they crave bitter;
depleting itself, they crave sweet.

Lung's dry/coolness affects the voice.
Affecting the *kidney*, a person groans;
affecting the *liver*, they bark in a high pitched commanding voice;
affecting the *heart*, they babble deliriously;
affecting the *spleen*, they sing melodiously;
affecting itself, they whinge & cry.

Kidney damp affects water.
Flooding the *liver*, a person's eyes water;
flooding the *heart*, they abnormally sweat;
flooding the *spleen*, their mouth drools;
flooding the *lung*, their nose runs;
flooding itself, they spit thick phlegm.

Interdependently, *heart* warms the other organchannels;
spleen nourishes with its postbirth essence;
lung eases overactivity, cools overheating;
kidneys moisten with their water & warm with their *LifeGate* fire;
liver moves, activates sluggishness.

Happily sharing their spirit-power & essence-wealth,
the elements assist each other in a state of interdependent sovereignty!

By discerning symptoms,
the Spirit Doctor holistically heals the *heart*mindbody.
By discerning problems, Elders wisely *caretake* their community.

Instead of fixating on old sick ways, burning coal gas petrol,
we need to allow our system to freely move into clean Qienergy.
Instead of allowing domineering old men to lord over us,
we need to responsibly *caretake* ourselves.
We need to consciously *caretake* our planet.

11
Essence Spirit
精神 *JingShen* in Chinese, *Seishin* in Japanese

Generally, *Seishin teki* (精神的) is an adjective meaning mental emotional,
indicating that this TCM/Qigong concept is in the psyche
of normal Chinese & Japanese people.

When a young man & woman come together
with much essence in their *kidneys* & love in their *hearts*,
they may blow open the Empty Void (*WuJi*),
bringing forth a plenitude of Source Qi.
This life Qi becomes the essence *Jing* 精 foundation
for their newborn baby's *heart*mindbody form.

Spirit *Shen* 神 reincarnates into an new womb from a past life,
where it receives new essence *Jing* 精 in the lower heater
to reform its new *heart*mind in their *heart* organ in the upper heater.

Growing up, the child's *heart*mind
learns the ways of their new world.
If fortuitous, the child's *Shen* 神 learns the humane ways
from wise parent teachers.

Whilst their new *heart*mind is forming,
as yet uncorrupted by rigid mindsets & wayward pleasures,
their spirit *Shen* innocently plays inside their new agile body.
This new body abundantly overflows with new life-giving *Jing* 精.

With their *heart*minds free of corruption (full of *Shen* 神)
& their bodies full of undifferentiated *Jing* 精 potential[39],
anything & everything is possible.

With wise parent teachers,
a young child might grow up to be anything they naturally aspire to.

39 In Alfred Huang's IChing, potential coming from Heaven, vitalizes an Earthly seed to grow new life.

Essence 精 transforms into:
liver's blood,
heart's pulse & vessels,
spleen's Qi, blood & fluid,
lung's protective Qi,
& *kidney's* fluid.

Jing 精 sustains their 5 elemental spirits,
including our sovereign *Shen* 神,
whilst embodied Here on Earth.

In Life-Cultivation practices,
we cultivate this child-like uncorrupted state,
wherein our *Gate to the dark-unseen Female* fully opens,
gushing forth Source Qi 元氣 & *Jing* 精 into our 5 yin organs.

This primordial pooling nourishes our 5 spirits
unifying as Original Spirit *YuanShen* 元神。

12
Hidden Essence *YuJing*

The 3 Ethereal Souls are traditionally named (*1*) *Tai Kuang* (*Eminent Light*),
(*2*) *Shang Ling* (*Pleasant Soul*), *and* (*3*) *Yu Jing* (*Hidden Essence*).
The Hun represents spiritual consciousness, provides the energetic movement of the mind,
are associated with the Heaven Qi and the Five Agents.
The Hun are the spiritual part of man which ascends to Heaven after death.
Chinese Medical Qigong *Therapy* Vol 2 p144

The 3 aspects of *Hun* draw down Virtue *De* from Heaven:
Eminent Light, *Tai Kuang* shines in the upper *Dantian*,
Pleasant Soul, *Shang Ling* shines in the middle *Dantian*,
Hidden Essence, *Yu Jing* shines in the lower *Dantian.*

After Johnson, *Five Agents = Shen's* order, *Yi's* trust, *Po's* integrity,
Zhi's wisdom *& Hun's* kindness (patience).

Heavenly Virtuebliss filling a humble *Heart* with compassionate yang,
overflows through the *pericardium* as boundless love for all beings.
This enriches us with the insight to love all humans, animals, plants, mountains, creeks...

Kidneys full of essence *Jing*,
overflowing through their *Gate to Life*,
strengthens Will *Zhi's* resolve to help our fellow creatures.
As our internal Qigong power,
Jing 精 should be *hidden* from the 7 thieving inner humanimal dæmons;
hidden from similar malevolent forces outside,
which seek to enslave, prostitute, mine, mass slaughter, steal...

Our lower *Dantian* Virtue of *Hun* titled *Hidden Essence YuJing*,
wisely guides us not to expose our precious *essence Jing*
to those malevolent humanimal dæmons, both within & without.
Instead, *Yujing* celestially guides us
to return to our lower *Dantian's valley of spirit*,
where deep-breathing unleashes a healthy animal *Po.*

With a full belly of *Jing*,
Shang Ling pleasantly opens our *heart,* welcoming all
& Tai Kuang divinely opens our Heavens.

13
Fusion of Jing & Shen
LifeGate & Pericardium

Kidney Jing & Heart Shen fuse as Triple Heater's Yin & Yang.

Just as a plant sprouts from a seed in the soil
growing into flowers opening into sunlight,
so do we sprout from Source Qi,
growing into spirit *Shen,* opening into *celestialight*.

Jing fusing into *Shen*,
is life's natural growth from Earth's soil into Heavenly light.
Lower *Dantian's Jing* nourishes middle *Dantian's Shen*
evolving us back into upper *Dantian's YuanShen*.

As *kidney Jing* grows, its water merges into *heart Shen's* fire
to bring about the triple heater's *Pericardium* fire.
Via *Pericardium*, *kidney Jing* is able to cool *Shen's* fiery *heart*.
When cool & calm, *heart Shen* descends into the lower heater
fusing with *kidney Jing*.
If *heart* is hot & flustered, it is unable to properly draw up water,
nor is it able to descend its fire into *kidney Jing*.

In Life-Cultivation practices,
we focus on *heart Shen's* descent into *kidney Jing*
to open our *LifeGate* in the lower heater[40].
Via *LifeGate*, *heart Shen* is able to warm *kidney's* flowing waters.
When warm & flowing, *kidney Jing* ascends into the upper heater
fusing with *heart Shen*.
If cold & fearful for way too long,
weak *kidneys* leak urine, stool, sperm & vaginal discharge.

Through our *Gate of Life*, Spirit animates our body.

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40 Difficulty 36 scribes *ShenJing* 神精, rather than the normal *Jing Shen* 精神, to describe *LifeGate Mingmen* 命門 as the space in the lower heater where Heavenly Spirit finds refuge in Earthly Essence.

14
A Conscious State

Formerly under Chinese Imperial rule,
TCM gave the *heart* the title of emperor/empress,
and the *Pericardium & LifeGate* the titles of imperial ministers.

Under self-sovereignty,
the *heart* emperor/empress is replaced by sovereign spirit *Shen*,
& the triple heater ministers are replaced by the triple heater custodians.
Pericardium & LifeGate take custody of the 5 elemental 12 channel realm.

Whereas the empress may be seen as *Heart* Yin,
emperor may be *Heart* Yang.
Heart Yin, as part of the *Lesser Yin* channel of *heart & kidney* (6 divisions),
draws *heart's* anxious heat down into the cooling waters of *kidney Jing*.
Keeping spirit *Shen* cool & calm, she may be called sovereign Yin.

Heart Yang, as *Spirit's Way* to *YuanShen's* omnisciently expanding *Brain*,
awakens *Shen* into our true sovereignty.
Keeping *Shen* alert & awake, he may be called sovereign Yang.

Sovereign *Shen*, being of spirit, internally connects to the Taijillumination;
sovereign Yin, internally connecting with *Jing,* communes with Earth
& sovereign Yang, connecting with *YuanShen,* communes with Heaven.

Therefore, in order to *caretake* their normal bodily, stately affairs,
they bring into being the Triple Heater custodians of *Pericardium & LifeGate.*

Pericardium, drawing water up from *Jing's* deep well,
takes charge of upper to middle heater affairs.
LifeGate, drawing fire down from *Shen's* burning spirit,
takes charge of lower to middle heater affairs.

Theoretically called the triple heater fires,
practically they are triple heater's 'water in fire' & 'fire in water.'

Pericardium, being 'water in fire' (yin in yang),
—*Jing's* water fused in *Shen's* fire—
pours out spirit, vitalizing the Triple Heater realm.
Jing's water nature fused into fire, enables spirit to pour out into other *hearts*.

LifeGate, being 'fire in water' (yang in yin),
—*Shen's* fire fused in *Jing's* water—
ignites our primordial *Jing*, transforming it into Qi, then into *Shen*.
Shen's fire nature fused in water, enables essence to ignite our destiny.

Whilst *LifeGate & Pericardium* manage the affairs of state,
sovereign *Yin Shen & Yang Shen* sublimely meditate in their *heart* sanctum.
Yin grounding into *Jing* & *Yang* awakening into *YuanShen,*
together they maintain a Conscious State.

15
Cultivating Inner Sovereignty
Heart, Kidney, Pericardium & LifeGate

On the front of the chest between the nipples
is the hollow for the *Pericardium*,
Danzhong Middle Altar CV 17.

The solar plexus at *Great Tower Gate CV 14*,
is the front *Gate* to our inner *heart*,
where Qi passages up & under the chest plate
to enter the sanctum of sovereign spirit *Shen*.
Formerly this was known as the emperor sovereign's *heart* chambers.

Relative to the *small intestine & triple heater* organ channels,
heart & pericardium are the yin of the fire element.
Whereas the yang *small intestine & triple heater* organs[41]
help posture the yin lower belly,
the yin *heart & pericardium* help posture the upper yang solar plexus & chest.

The nature of the *pericardium* organhollow
is to balance 'water in fire', 'yin in yang'.
It is in the front of the upper heater;
front being yin, upper being yang.

The *pericardium* hollow is a large vortex
radiating from the chest centre out towards both nipples.
Usually felt as the *heart chakra*,
it is the space from where *heart* rays compassionately shine.

At the back of spirit's *heart* chamber is *Spirit Way GV 11*,
also a large vortex radiating out from the spine (T5)
towards both shoulder blades.

Spirit Way on the yang back of the yang upper heater
is 'yang in yang', 'fire in fire', Pure *Spirit Shen*,
Spirit's Way home!

41 *Small intestine & triple heater* organ *Mu* hollows locate beneath the navel.

LifeGate mirrors *Pericardium*.
Whereas *Pericardium* is 'water in fire', 'yin in yang',
LifeGate is 'fire in water', 'yang in yin'.

The hollow for *LifeGate* is *LifeGate GV 4*
radiating out from the spine under lumbar 2,
directly behind the navel.

As a balance of 'fire in water', 'yang in yin',
this *LifeGate* hollow
is in the yang back of the yin lower heater.

LifeGate, as the lower back hollow manifesting *kidney's Jing*,
yinyang joins with
Pericardium, as the upper front hollow manifesting *heart's Shen.*
The two Triple Heater Custodians exchange their *Jing & Shen*.

The front lower hollow is *Gate to Source CV 4* in the lower belly,
the space where *kidney* fills from the Source Qi of Earth.

Gate to Source, as the yin front of the yin lower heater,
is 'yin in yin', 'water in water', Pure Essence *Jing*.
This is the *Gate* through which *Source* Qi enters our *kidney*.

Pericardium charging upper bodily functions,
flows from the upper down through the middle
to activate *heart*, *lung* in the upper to *spleen* in the middle heater.

LifeGate charging lower bodily functions,
surges from the lower up through the middle
to activate *kidney*, *liver* in the lower to *stomach* in the middle heater.

The more our *Pericardium's* 'water in fire' *& LifeGate's* 'fire in water'
balance with each other,
the more brilliantly *JingShen* shines through,
enlivening our *heart*mindbody~organchannel form.

In the middle heater *spleen* fire cooks food in *stomach*.
Spleen fires up from the *pericardium* like an oven,
which 5-elementally, is fire nourishing yin earth.
Conversely *stomach* chime is pulled down by *LifeGate*,
which 5-elementally, is *kidney* yang functioning yang earth.

In the *small intestine*, chime is sorted into usable Qi & waste.
Usable Qi returns to the *spleen*,
whilst waste drains down into the *large intestine*,
where it should be excreted onto soil becoming compostable Qi
for our next crop of food.

But nowadays, our waste gets centrally-sewered out to sea instead,
polluting our waters & depriving our soil of its much needed nutrients.

Back in the *spleen*, usable Qi gets refined back into our system.

The triple heater is thus a system
which exchanges between TaiJi Spirit
& 12 channel~11 organ~heartmindbody form.

16
Gate to Source
Spirit's Winter Temple

Classically, under Chinese Imperialism, the spirit emperor,
residing in the southern summer palace,
takes retreat in essence *Jing* down in the northern winter Temple,
locating in *Gate to Source CV 4*.
Under self-sovereignty,
sovereign spirit *Shen* takes retreat in essence *Jing*,
down in the northern winter temple,
to self-cultivate *Jing* in *Gate to Source*,
deep down in our *valley of spirit*, (*Dao De Jing 6*).

Imagined as being a fiery temple standing erect upon a frozen mountain,
Gate to Source, as the *Mu* hollow to the *small intestine* fire organ,
locates beneath the navel at 3 Chinese inches (*cun*)[42],
deep down in our lower heater.

From a northern hemispheric perspective,
the lower heater,
as the cold direction of the *kidneys*,
is North,
the upper heater,
as the hot direction of the *heart*,
is South.

As the yang fire organ *Mu* hollow,
Gate to Source becomes *Shen's* northern winter temple
where deep meditation keeps our lower heater warm.

With *Shen's* fire burning deep inside *Jing's* lower heater,
our *Source Gate* opens wide.

42 3 *Cun* = the distance from the middle joint on the pointer finger to the middle joint on the little finger.

17
Facing South in the Northern Hemisphere
Facing North in the Southern Hemisphere

In the Northern Hemisphere, the hot equator is South
& the cold arctic is North.
The sun rises in the east & sets in the west,
when the moon reflects the sun's rays in the night sky.

In the Southern Hemisphere, the hot equator is North
& the cold antarctic is South.
The sun still rises in the east & sets in the west dimming the sky,
allowing the moon to shine.

Therefore my traditional TaiJi teacher in Nanjing China
instructed me to begin my 108 *Yang* form facing South,
and my traditional TaiJi teacher in Australia
instructed me to begin my 108 *Wu* form facing North.

Facing South in the Northern,
facing North in the Southern hemisphere,
orients the fire *heart* towards the equatorial heat
& the water *kidney* with the polar cold.

Even though the orientation of heat & cold change across the hemispheres,
the passage of the sun does not,
making *Fengshui* across the world a conundrum!
Therefore, sometimes it is clearer to refer to the 4 directions as
the fire direction, water direction, wood direction & metal direction.

In TaiJi, our moving posture has a forward lean.
My Master Wu's *Yang* style leans forward slightly,
whilst my Master Yang's *Wu* style leans forward significantly.
Beginning our form facing the fire direction, we cycle forward.

If, like *Yoga's* sun salutes & Tibetan Buddhist's prostrations,
we continue to lean forward, bending knees, squatting down,
placing knees, abdomen, chest & forehead on the ground,
then the alignment of *heart* & *kidney* with the Earth's compass
becomes obvious.
Regular practice around sunrise & sunset,
helps align our internal compass with the magnetic field of the Earth.

At or before sunrise,
corresponding with the wood element's eastern direction & spring,
is a time when the plants release much Qi.
Therefore before sunrise is a good time to absorb natural *Qienergy*.

Sunset in the late afternoon,
corresponding with the metal element's western direction & autumn,
is a time when the plants withdraw their Qi from the air.
Therefore, just before sunset is a good time to refine internal channel Qi.

Beginning our form facing South or North,
each movement within the sequence
aligns with N, NE, E, SE, S, SW, W or NW.

By repeating this sequence each morning & late afternoon,
or some other time in between,
we begin to feel our electromagnetic compass pull within.

Feeling this inner electromagnetic Qi,
we better navigate our life journey through the world,
not getting lost as much.
Essence *Jing*, pristine & wild
lures our spirit *Shen* back into Source,
into our inner womb of the *dark-unseen Female*.

A journey to the North or South
begins...

18
Yin & Yang Essence
Sexual Intercourse

For men, it (*LifeGate*) *is where essence is stored,*
& for women it (*LifeGate*) *is where womb is linked.*

Explanation of the Canon of Difficulties,
Difficulty 36, Toyo Gakujutsu

Our *LifeGate* moon temple submerged in our inner ocean
sitting on our ocean's floor
is the space where our inner yin & yang essence intercourse.

Imagine your Celestial Spirit *Hun* & Will *Zhi*,
as a Sea Dragon & Black Tortoise respectively
living deep down in your ocean depths.

Our *LifeGate* temple safely *storing* our yang-essence,
secured inside our yin-essence's ocean
is drawn down by undifferentiated Source Qi
deep beneath our ocean's floor.

LifeGate temple firmly footed on our lower *Dantian's* ocean floor,
allows our *kidney* to recharge from undifferentiated source.

Essence physically manifests as sperm in men's testicles
& as eggs in women's womb.
Both manifesting as yin-essence's precious substance,
eggs obviously being more yin than sperm.

Hence, *LifeGate is where* men's *essence is stored*
yet is where *women's womb* is *linked*.

The yin-*womb*, being very deep down in the lower *Dantian*,
is an aspect of Source Qi.
Source Qi's yin *womb* is much deeper than *LifeGate's* yang sperm!

Meeting of Yin CV 1, the Hollow where All *Yin* feminine *Meets*,
essentially relates to the yin feminine *womb*.

In the absence of an actual *womb*,
Medical Qigong grants men a Qi energetic one.
In the absence of an actual penis, women are granted a Qi energetic one.

Our spiritual penis may be visualized as our Will *Zhi*.
Vitalized by our *LifeGate* fire, *Zhi* ejaculates out our spirit-seed
to impregnate the womb of the world with our new Wise Ways.
New Ways which may transform the world into a better place.

Traditionally men, being more yang,
also growing a physical penis,
have been more yang-outside working, influencing worldly affairs.

Our spiritual womb, being the deepest yin-space in our lower *Dantian*,
receives spiritseed from the outside world,
which fertilizes our lush Source Qi essence inner garden
with fecund new life.

That is, we receive new evolved Ways to live our lives
from teachers, parents, grandparents, friends, Mother Nature.
However if unoccupied by our spirit gardener[43],
weeds flourish into chaotic life choking our organchannels,
causing destructive-control behaviour with self, others & environment.

They await our spirit gardener's return to regenerate our garden-womb
back into celestially ordered cultivation.

A healthy gardenwomb clear of humanimal dæmon-weeds
gives Heavenly-Virtue-Seed a lush space in which to impregnate.
Through life-cultivation techniques, we birth our immortal foetus,
which grows us up into Celestial Spirithood.

Traditionally women,
with a physical womb conceiving mortal babies of flesh & blood,
were more yin-focused on domestic life.
However nowadays many women,
working more proactively in worldly affairs,
focus their *Qienergetic* Wills.

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43 Imagined as a graceful spirit-monk cultivating life in our moon temple, perhaps wearing long flowing desert-sand coloured robes.

Fertilising the womb of the world with their more yin-feminine insights,
the world may evolve into a more caring place.
Likewise some gentle men,
finding their more graceful receptive side,
have been yin-intuiting the world from inside their *Dantian* wombs.

Moving from this lower space in our Earthly *Dantian*
is fundamental to TaiJi *& Aikido*.

Men moving more into yin-receptive
& women moving more into yang-creative,
may yinyang balance our seemingly very imbalanced society.

An over-yang patriarchal human world burning itself up,
very much needs the yang-masculine to pull their Wills in
& very much needs a more yin-feminine influence.

Feminine Yin cooling the Yang, calms the raging fires of economic greed,
war-mongering, environmental destruction, misogynistic insanity.

In *Yoga &* TaiJi, we are both yin-receptive & yang-creative.

The more we deeply open our Earthly *Dantian*,
the more space Heavenly Spirit has to fill,
impregnating our inner womb with Virtuebliss.

The more the Earthly & Heavenly *Dantians* lovingly intercourse,
the more the middle *Dantian* of Humanity
evolves towards sexual Oneness.

Along our Way, as we evolve,
becoming more yinyang sexually complete,
the more balanced the love-partner we serendipitously meet.

Likewise, within a relationship, both partners always evolving,
fresh spirit reborn each new morning,
always meets fresh new love from the other's *heart*.

Two spirit hearts together,
evolve closer towards their own true natures.
Eventually, one encounters one's true love within,
our yin-feminine loving our yang,
our yang-masculine loving our yin.

Yin & yang empower each other through the struggles of life,
harmonising *heart*-mind-body into one fully integrated Spirit.

In TaiJi Qi Arts practice,
our *Conception Ren*, as our primordial Feminine Yin channel,
intercourses with our *Governor Du* channel,
as our primordial Masculine Yang channel.
Kissing in tongue, rooting in pelvic floor,
they love-intercourse as one Small Heavenly Circulation,
(microcosmic orbit).

19
Precious Essence Sperm

In Chinese/Japanese writing the first character for sperm
is *Jing* (Ch*) Sei* (Ja) meaning *essence*.
The second, *Zi* (Ch*) Shi* (Ja) is *child, seed, offspring,*
thus, *Jingzi/Seishi* 精子 means *essence child; essence seed*.

Essence sperm, used to conceive child, should not be frivolously wasted
on too many external orgasms.
Too many ejaculations deplete this precious *essence seed*.

Many men need to let go of it occasionally,
otherwise their sexual Qi trapped inside their blocked organchannels
may cause stress.
Having nowhere to go,
this blocked Qi compresses their confined *heart*mindbody space.

This compressed Qi expands, pushes hard,
inside their physical bodies
causing neck pain, headache, shoulder pain & the like.

This expansion pushes hard inside their emotional *hearts*.
The strong wind Qi, blowing up an unconscious storm,
becomes anger, irritability, haste & urgency.

These strong winds blowing inside their over-rational minds,
drive them uncontrollably into rigid goal setting.
With narrow-minded vision,
they ignorantly trample on all the beautiful opportunities
which blossom before their feet.

Just as *liver* blood engorges the physical penis[44],
so also, does liver Qi engorge the entire psychic body.
Will engorges, orgasms out into the womb of the world.
Spirit engorges, blisses up into the stars in the Heavens.

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44 As *liver* is energetically located in the lower heater, its Qi blood can energetically engorge the penis from its ethereal root. When Qi rebels up causing a deficiency in the lower *Dantian's* Source Qi soil, the penal roots having no nutrients upon which to draw, become impotent.

The *liver* channels, arising from both big toes firmly planted in Earth,
thrust up like a huge mighty tree
through the abdomen into the left & right ribcage,
where they plunge deep into their own organ.
Called *Cycle Gate Lv 14*, these hollows, as the *liver* organ *Mu Gatherings,*
are directly under the nipples.

From there,
our *liver* tree branches up through both eyes seeing far & wide,
then converge in our Heavenly crown,
assisting celestial spirit *Hun's* full psychic expansion.

In order to accommodate this Qi-pressure in *heart*mindbody,
both *liver* channels
as well as the Small Heavenly Circulation,
need to relax.

Once relaxed, these channels are able to expand outward
to accommodate the increased amount of Qi.

As our psychic body expands occupying more universal space,
our spirit evolves
becoming more expanded universal being.

Our Integral boundaries grow,
allowing more & more of the Universe to enter within.
With more expansive boundaries,
we become more inclusive, more accepting, more loving.

With more space for sexual Qi to fill,
that male urge to ejaculate subsides.
Instead, like a big strong tree,
a man may like to transform his essence seed
into powerful yet gentle spirit.

20
Precious Menstrual Blood

二七にして天癸至り、任脈通じ太衝盛んとなり、
月事時をもって下り、故に子あり.

In the 2nd 7 year cycle, heavenly dew arrives,
Conception Ren passages & Great Thoroughfare Chong flourishes,
it is time for menstruation to descend, therefore, there is child.

Yellow Emperor's Internal Classics Simple Questions,
Chapter 1, Toyo Gakujutsu

Just as sperm is precious essence for men,
menstrual blood is precious essence for women.

Towards the end of the second lifecycle stage (8 - 14 years)
with the *arrival of Heavenly Dew,*
a young woman attains puberty.

Heavenly Dew, 天癸 *TianGui* (*Ch*) *Tenki* (*Ja*)
as sexual essence, fills her *kidneys,* enabling her to conceive.

Tian 天 being Heaven & *Gui* 癸 being the last of the 10 *Heavenly stems*[45]
—the yin of water manifesting as *kidney*[46]—
the *dew from Heaven* moistens the womb *initiating*[47] her fertility.

Heavenly Dew as water essence,
is the moistening of a woman's vagina.
Vaginal dryness is therefore, a lack of this water essence.

In the 1st lifecycle stage from 1 - 7 for girls & 1 - 8 for boys,
when Heavenly Spirit innocently shines in a child's *heart*mindbody,
their little *kidneys* fill with Source Qi,
enabling them to grow up into abundant life.

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45 10 Heavenly stems are explained in Supplementary Material A.
46 *Kidney* yin fills with Heavenly Spirit initiating fertility.
47 Heaven *Qian* in the Canon of Change (*IChing*), translates as Initiating, See Part V Ch 3.

After coming from their 10 lunar months in womb,
Source Qi abundance, or lack off, in this 1st lifecycle stage
determines the strength of a child's constitution
throughout their entire lifespan.

After Simple Questions (*Suwen*) Chapter 1,
'*Kidney* Qi grows teeth & hair in this 1st lifecycle phase'.
The state of teeth & hair are a cardinal sign
when diagnosing a person's longevity.

Kidney Qi bubbles up from primordial Source
deep down in our lower *Dantian*.

We palpate *kidney* Qi's abundance, or lack of,
at *Gate to Source CV 4*.
Lightly place the left palm[48] on the skin surface of the lower belly
& feel for warmth, coldness, fluid retention or dryness.
Gently press in a bit deeper to feel for firmness, flaccidity, lumps etc...

As we age, gradually losing our lower heater's Source Qi abundance,
the lower belly may grow cool & flaccid.
Some women also begin to grow yin-substance lumps
which can lead to fibroids.

Traditionally females age in 7 year lifecycle phases, males age in 8:
7 by 7 years ends a female's Earthly phases,
8 by 8 years ends a male's, (Simple Questions Chapter 1).

Most people nowadays however, seem to age prematurely,
early to puberty, early to sex, early to sickness & old age.
Kept alive by drugs & medical machines,
many people do not age so well.

A Qi-practitioner, pacing their lifecycle phases, ages slowly.
Perceiving time with a slow tortoise[49] mind,
we do not urgently race towards that nonexistent finishing line.

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48 Whilst the left hand intuitively feels, the right one actively engages.

49 The tortoise is the animal nature of the *kidney* Will, which represents longevity. Like the tortoise pulling its head back into its shell, we may also like to meditate our mind back into its body, if we wish to live a long & healthy life.

Instead, knowing that happiness lies within each & every step,
we consciously slow down our pace,
sublimely becoming aware of every move.

By consciously slowing down our movements~breaths~thoughts,
time itself begins to slow.
We begin to TaiJi posture ourselves into the timelessness of Heaven & Earth.

Our body & mind need not be a slave to
those for-ever flipping, urgently racing calendar pages
nor to the tickity tock of those forever spinning second-hand clocks.
We can move as fast, or as slow, as we choose!

The aging of time, is a perception of mind.

As our *heart*mind begins to ease,
slowly yet clearly perceiving everything around,
we begin to see through the cracks in time & space.

Slowing down time, we have more time to react,
opening up space, we have more space to move.

Becoming conscious of time's Qi-flow,
from the Now of the Heavens,
our body clocks do slow.

Becoming conscious of space's Qi-extention,
from the Here of Earth,
our pelvic floor's *Meeting of Yin CV 1* does open wide.

21
Regenerating Essence Youth

Upon finishing the 2nd lifecycle phase,
a young woman begins to flow her precious monthly blood
& a young man begins to ejaculate his precious essence sperm.
Yin & yang begin to draw together in young love romance,
with the possibility of child birth.

This Source Qi received in the 1st lifecycle phase,
& the *heavenly dew*-essence received in the 2nd,
become our *kidney* foundation for the rest of our life.

A woman's blood passing through the *Conception Ren* channel
from an abundantly full *Thoroughfare Chong*,
flows out into the world conceiving babies.

As we grow up & out, over-extending[50] ourselves into the world,
our *Chong channel* uproots from its Earthly Source
causing our youthful fertility & potency to wane.

Growing up, too many of us grow old too soon.

However a Qi Artisan, through self-cultivation practices,
learns how to reground their *Thoroughfare Chong*
back into Source.
Self-cultivation enables us to regenerate our *kidney* Qi & essence,
preserving our youthful vitality into our very old age.

Young in *heart*, young in body too!

That is to say, without having to die, be reborn,
reform again within another womb,
then grow up again through another first two lifecycle phases,
we regenerate our *Chong* Now!

---

50 In the IChing, extention of Qi-space is the quality of Earth. If we over-extend, we uproot our Qi system.

Qienergetically as well as physically, all we conceive
from children, families, through to community & life-purpose,
are created from inside our *Chong*'s lower *Dantian* space.
Then actualized into the world from our *Conception Ren's* lower hollows
from *Sea of Qi CV 6* through *Gate to Source CV 4* to *Mid Extreme CV 3*.
Physical babies, birth through the vaginal hollow
in the anterior aspect of *Meeting of Yin CV 1*.

That is to say, this lower *Dantian,*
being a Qienergetic womb, for both women & men,
is a space where Heaven & Earth birth essence within.

Both the vagina & penis grow from the base of the Conception *Ren* channel
in the anterior aspect of *Meeting of Yin*.
When joined, they open a physical passage where yang sperm
fuses with yin ovum.

Whereas the *Ren* channel facilitates the joining of these two essences,
both physically & Qienergetically,
the *Governor Du* powers this joining.
In particular *LifeGate GV 4*, in a strong lower back,
powerfully excites this joining of female & male essence.

Posturing *Tail Gate*[51] (*Long Strong*) *GV 1* with *LifeGate*
helps preserve this lower yang-potency/yin-fertility.

In joining with a lover;
sex draws two *kidney* essences together
in the lower *Dantian;*
love draws two *heart* spirits together
in the middle *Dantian*.
Sex & Love then fuse together with a Kiss
as two Original Spirits spark in the upper *Dantian*.

Two moist tongues in delicate caress,
create a bridge between two Spirits where Qi reciprocally flows.
In self love, our tongue touches the palate,
Qi connecting our *Ren & Du*.

---

51 Qigong text also calls *Long Strong GV 1*, *TailGate*. Imagined as a powerful snow leopard climbing a cliff, *TailGate*, extends out through the spinal tip, to balance us on the ground.

Through *Ren*, our white tigress *Po* ascends up through the throat.
Through *Du*, our jade dragon *Hun* descends down into the soft palate.
Yin feminine & Yang masculine join with a kiss.

Poised back behind both eyes in *midbrain*,
just above the tip of tongue delicately touching palate,
is our Original Spirit.
If tongue is delicately poised, *YuanShen* may balance our Universe.

The left and right eye stand respectively for the sun and the moon,
i.e. the positive yang and negative yin.
Lu K'uan Yu Daoist Yoga p64

Our *right eye*, as our inner *yin-moon*,
& our *left eye*, as our inner *yang-sun*[52],
draw back inside becoming One-eye seeing the OneVerse.

Corresponding to our lower *Dantian*'s essence sex,
& our middle *Dantian*'s spirit love
are our moon-eye & sun-eye respectively.

They join together as One eye
seeing through the yinyang of relative reality.
Seeing through this illusion of separateness,
essence-sex & spirit-love join together in divine connection.

The relative world of yin-feminine verses yang-masculine
begins to fade.
Sex~love transcends into Universal Spirit Love.

Whilst TCM-acupuncture often teaches us that essence,
coming from birth, is all we get,
Self-Cultivation Practices (*YangSheng*) teaches us that
we can reopen these foundational channels
to regenerate our essence-youth.

52 In duality, the left *kidney* is yin & the right is *LifeGate* yang (Difficulty 36), whilst the left eye is the yang sun & the right is the yin moon.

22
Natural Cycles

As menstrual bleeding is essential to a woman's healthy longlife,
she might like to rest
when having periods & when pregnant.
Following her natural cycles,
in accordance with her unique spirit nature
& her essence's lunar rhythms,
a woman's monthly blood might not be so uncomfortable.

Some women bleed on the powerful full moon,
some like the stillness of the dark,
others fluctuate between the two phases
waxing & waning with their emotions.
Possibly channelling the power of the Full to move their heavy blood fluids
or attuning to the yin-quite of the Dark to simply let go.

To bleed on the full moon may mean to ovulate on the dark.
To bleed on the dark moon may mean to ovulate on the full.
Cycling with the moon, the moon also cycles with us.
Other women attune
to the solar rhythms of the 30, 31 day calender months
enabling them to more easily relate to this *yang-ed* up world.

Some women experience bleeding at the same time when living together
or when emotionally connected across different living spaces.

A story told by an Indian Shaman tells of how tribal women,
who leaving their children in the care of their menfolk,
would go off together at the same time
to bleed their blood back into Mother Earth's soil,
(Pers comm, Susan Tulloch-Facer, Body Harmony practitioner 2017).

Rich fertile blood fertilizes soil.

Living together in a natural environment,
with minimal artificial lighting, no chemical pills,
we, women & men, children, animals, trees & plants
can all live together happily following these cyclical rhythms.

Following these cyclical rhythms,
harmonising our solar cycles with our lunar ones,
we are able to ground our yang-spirit back into our yin-essence,
thus bringing about a more equitable communal Way.

Holistic Chinese Medical principles,
traditionally passed down through the ages,
can be used to treat a community as well as an individual.

Many urban communities & individuals within them,
are presently suffering psychic fracture.
Fracturing of the individual's *heart*~mind~body,
contagiously infects all of society.

Our sick society also traumatises its people.

To heal contemporary society
we must first balance the yin & yang of its citizens
with peace & clarity.
Peace & Love coming from a balance between *kidney & heart*.

By respecting the yin-feminine,
by following her lunar cycles,
we can ground ourselves deep into the Natural Ways.

Encouraging women's time off from work,
whilst bleeding, birthing & the month following birth, is important
for both women's health as well as the health of the community,
(After my teacher Ms Jiang Man, *pers comm 2000*).

23
Menstrual Irregularities

Following her natural cycles,
may mean that she naturally bleeds in healthy balance.

Neither bleeding too heavily, nor too light,
her blood may flow just right.

If bleeding too heavily,
possibly due to blood heat,
she may lose her precious menstrual essence.

If bleeding too light, it may mean
she has already lost much precious menstrual essence,
& has a blood deficiency.
Judith Thompson, Senior Toyohari Acupuncture practitioner, 2016

If flow is irregular & painful,
it may mean her *liver* is not fluidly regulating her flow.
Her blood thus becomes choppy & blocked.

Blood dark in colour, lacking *heart's* bright red fire,
may mean she lacks yang warmth deep down inside of her womb.

Imagine roses growing in snow;
a fire *heart*, red in colour, rooted into her *kidney* womb
brings the rich red colour to her blood[53].
The warmth of *LifeGate* fire moves this essence blood!

When this *LifeGate* fire is not burning in the lower heater,
moving her essence blood,
she may suffer yin lumps; clots, vaginal discharge, cysts,
even fibroids if allowed to progress.

The menstrual flow
shows a woman each month
just what is going on inside her body.

53 Refer to Red Roses growing in Snow at end of this chapter.

If she has menstrual imbalance,
it may mean she is working too hard in the outside world
which diverts *heart* warmth & its *LifeGate* fire
from the heavy work happening inside.

Red Roses growing in Snow
is an image of the rich red *heart* in the upper heater
enriching life down in the lower heater.
Whereas white is the colour of metal lungs,
the snow here depicts the frigid nature of *kidney*.
Red roses growing in snow depicts *heart's* spirit warmth
activating *kidney* as *LifeGate* fire,
thus bringing rich colour to menstrual blood in the lower heater.

24
Menopause, flowering of Spirit

Extra commentary by Antisk Atma, Universal Healing Tao Instructor, Tao Gardens, Thailand; Medical Qigong Instructor, Academy of Medical Science, Xiyuan Hospital Beijing; Sannyasin, Satyananda Ashram, Bihar; currently Master of Daoist Temple of Golden Healing Light, South East Queensland 2019.

任脈は空虚、太衝の脈は衰え、天癸は渇きて、月経が停止。
それゆえ身体は老い衰えて、もう再びこを産むことはできません。

The Ren channel empties, the Great Chong declines,
heavenly dew dries, menstruation ceases.
Therefore, the body declines into old age,
a child cannot be birthed again.

Yellow Emperor's Internal Classics Simple Questions,
Chapter 1, Toyo Gakujutsu

AA commentary: The simplistic 7 times 7 years = 49 of the Chinese Classics, was obviously written by patriarchal males. Traditionally, women-only issues such as birth, puberty & menopause were the responsibility of female shamans, unlikely to be given a voice in BCE Classics; unlike their honouring by Master Williams in the 21st Century.

After Simple Questions 1.
As the converse of the 2 x 7= 14 years old cycle,
this 7 x 7= 49 years cycle marks the end of a women's fertility.
Her *menstruation ceases & her heavenly dew, i.e. her* vaginal fluid, *dries*.
Entering menopause, she *cannot birth child again*.

AA commentary: As a 15yo girl I was raped, left strangled & buried alive; this huge trauma I held responsible for my early menopause at 35yo, suffering especially from vaginal dryness thereafter. A victim then – not anymore!

Whereas at puberty,
her *Thoroughfare Chong* initially flourishes with youthful fertility,
now at menopause *Chong declines*.

AA commentary: In the 20th Century, my therapeutic experience was that some girls were pubescent at 11yo and some at 18yo. Not everybody's the same! Indeed, it may well be that, visualising the trauma of the BCE Warring States period in China; (hundreds of years cycle of slaughter, rape, starvation, epidemics & dispossession): this huge trauma was an unrecorded contradiction of the simplistic Classical 7x7=14years timetable for the onset of menstruation?

At puberty, her *Conception Ren* fully opened passaging much essence fertility,
now at menopause, *Ren is empty*.

From puberty (2 x 7) to 28 (4 x 7),
a women grows into full physical strength.

From 28 through 35 (5 x 7) & 42 (6 & 7) into 49 at menopause,
her physical body experiences a decline into old age.

AA commentary: From time immemorial Daoist Sages in combat with female disorders used breathing practices (Hindu: 'pranayama' yoga) e.g. the 'Microcosmic Orbit' plus 'Jade Egg' & 'yin&yang Kung Fu' to arrest chronologically marked decline, achieved by practicing bodily harmony". Read Professor Eliade in J Hewitt, "Complete Yoga", RIDER 1983, pages 128 & 129.

At 35, as the *stomach & large intestine* channels decline,
her face begins to wrinkle & her hair begins to thin.

AA commentary: If you connect the yang channels through the perineum, accessing the JingQi, your hair won't necessarily turn grey. People who practice Daoist Jade Egg practices retain their youthful vigour. For myself, at 45yo, after doing a Jade Egg Instructor's course at Mantak Chia's Tao Gardens in Thailand; my vaginal flow returned, yet urinary incontinence stopped. I became juicy again, my libido increased, my lovelife flourished.

At 42, all yang channels further decline,
causing her face to further wrinkle & the hair to turn grey.
At 49, the *Chong & Ren empty* resulting in menopause.

AA commentary: Menopause appears not age-specific, I believe it's tied to the traumatic impact of stressors, such as malnutrition. If at critical periods of a woman's life-a fixed 7x7 age arguably isn't inheritable.
In conclusion, I acknowledge Greg's respect for women giving voice, by his encouraging my commentary.

The steepness of decline into old age,
is different for each woman,
depending on how she cultivates her life.

A cultivated woman may experience a graceful,
not so steep a descent into physical aging,
whilst enjoying an ascent into spiritual awakening.

Doing yoga, practicing TaiJi, Qigong, growing vegtables,
she may keep the soil of her *Chong* rich,
& her Micrcosmic Orbit of *Ren & Du* open,
passaging Spirit Qi.

A Wise Woman may like to enjoy the leisure
& knowledge of her mature *heart*mind,
whilst preserving a strong & healhy physical body.

TCM informs us that at that time
when essence-blood is no longer needed in womb,
it rises up the *Chong* channel to nourish heartspirit.
Thus ripens her maturity with the wise intelligence
to comprehend the Ways of her people.

Comprehending the Ways of Heaven on Earth,
these Wise Women keep their *Chong* grounded in Earthly Source,
thus maintaining a healthy *kidney Jing* foundation
throughout all their lifecycle phases.
Aging gracefully,
preserving her natural beauty, radiating from inner to out,
she is loved & respected by young & all.

Comprehending the Ways of Natural Wisdom,
the *Dao, Yogic Jnana*, Buddhist *Dharma*
or other natural traditions,
she paces her lifecycle phases, not over-playing, not over-working,
giving herself time to bleed & birth.

Resting when bleeding, taking time off when pregnant,
reaching her 7 x 7 year child-rearing end,
she may like to focus on more spiritual pursuits.

If not following her lunar tides,
instead pounding her heart to the drums of an over-patriarchal work ethic,
she may enter her menopause flushing, insomniac,
anxiously a rush.
These menopausal symptoms may be
Chong's inabilty to hold down into Source Qi & essence.

Not anchored, her much needed *LifeGate* fire rebels up,
flushing the *heart*.
Not securely weighted down by essence's heavy water,
Chong cannot steadily raise its essence blood.
Heart spirit is therefore inadequately nourished,
causing anxiety.

Following her natural feminine Ways,
she gracefully arrives at her coming of age,
at 7 x 7 years or thereabouts,
she opens her petals & blossoms into *Celestialight*.

25
Qi Anatomy
Channels & Hollows

A channel is then like a river in that it includes the riverbanks
and also the complexities of life within the water itself held by those riverbanks.

These articulations (節 *jie*) *are where the spirit qi moves, exits and enters.*
They are not [the same as] skin, flesh, sinews and bone.

The point is not in the belly of the muscle or any other structure,
but in the empty areas surrounding them.

Applied Channel Theory Chinese Medicine,
Wang Ju-Yi and Jason D. Robertson

節 *jie; knot, node, joint, segment*
Kenkyusha New Japanese-English Character Dictionary

Channels are not two-dimensional meridian-lines as displayed on maps,
nor are Hollows one-dimensional points as displayed on acupuncture charts.
Both are multidimensional *areas* where *spirit qi moves, exits and enters*.

Channel is both verb & noun;
Like *rivers channelling* through Earth's landscape,
Qi *channels* through passageways in our body's Qiscape.
These passageways we call *channels*.

In this book, *Point* is replaced by *Hollow*.
Hollows are also both verb & noun;
spirit qi moving through these *channels*,
hollows into our Qiscape to create *empty areas*
where *qi exits and enters*.
These empty *areas* in *channels* we call *hollows*.

Like earthly *river* flow, down valleys, over hills;
our *channels* run shallow & deep through grass/*skin*-hair,
soil/*flesh* & muscles, roots/*sinews* & rock/*bone*.

They flow through every aspect of our *heart*mindbody's terrain.
Channels contain all *the complexities of life within them*.
Living organisms move around our inner ecosystem
travelling within our Qi, fluid & blood.

Like rivers running between earthen banks, down hills, through rocks, over logs,
channels (經 *Jing*) run through the *empty areas in the Qiscape* of our bodies.
Flowing down channel from Well-hollows to Sea-hollows,
these hollows transport Qi, i.e. propel Qi along.
Therefore they are called Transporting Hollows, (俞/輸 *Shu*[54]).

Master Wang's *point is not in the belly of the muscles or any other structure*,
but in the empty areas, *i.e.* the hollow spaces *surrounding them*.

From these empty *Hollows*,
lifeforce Qi wells up to form physical *skin*, *flesh*, *sinews and bone*.

Although *Hollows* are often located in anatomical indentations,
protrusions, muscles, tendons, etc.,
they, in themselves, are not of physical form.
Manifesting in *empty areas*, channelhollows passage *spirit qi*.

This forever moving, forever changing, *spirit qi* within channelhollows
gives shape, density, depth, shallowness, height etc.
to the physical terrain of our bodies.
This means the physical terrain of *skin*, *muscles*, *tendons and bone*
is forever changing under our palpating hands,
forever shifting under our treatments.

After Spiritual Axis 18, 'Qi & blood are made of the same thing';
blood is merely a denser form of Qi.

Within blood inside arterial walls & Qi between channel *banks*,
spirit qi animates life.

54 See Part VI Chapter 19 for the difference between 俞 *Shu* & 輸 *Shu*.

The character 經 *Jing* (Ch) *Kei* (Ja), meaning *Channel*,
is a long *hollow* passageway where Qi goes/circulates.
It is analogous to a river in Difficulty 68.
經絡 *Jingluo* (*Ch*) *keiraku* (*Ja*) (*channel* & connecting-*channel*)
難**經** *NanJing* (Ch*) NanGyo* (*Ja*):
經 *Jing* is also the character for *Canon* in, *Canon of Difficulties*.

Whereas channels *passage* spirit Qi,
Canons *channel* celestial knowledge.

The Hollow 俞 *Shu* Transporting (Ch) *Yu* (Ja) is a space where Qi *pours*,
analogous to a stream in Difficulty 68.

It is also the title for the
5 transporting hollows (五輸 *Shu*) on the 12 ordinary channels.
As Qi moves from natural-well to spring to stream to river to sea,
its nature changes.

That is, when in well, Qi has the nature of a well,
when in spring, Qi has the nature of a spring,
when in stream, Qi has the nature of a stream...
This transformation must propel circulation through the *channels*.

Shu is also the name for *Hollows* behind organs on the *bladder* channel;
these *Hollows* generate both Qi power for organ function
as well as rain Qi down from the yang-sky of the organs[55],
to wells at the beginning of channels.

These yang organ *Shu Hollows*
share the same very light ethereal Qi vibration (*Wei Qi*)
as well *Hollows*[56].

55 Qi raining down from back *Shu* to Well & evaporating back up from front *Mu* to back *Shu* is the author's extended analogy from Difficulty 68.

56 The *bladder & small intestine* are one long *channel* called Greater Yang in the 6 divisions. These 2 are the most ethereally light of all the 12 channels. Well *hollows*, being in the very thin skin/flesh at the end of fingers/toes, are also of this very light Qi vibration.

Imagine these *Hollows* to be natural *wells*,
as micro-catchments,
sitting high atop cloudy mountain peaks,
close to the yang sky of our organ *Shu*.

Within each yin organ dwells a spirit.
Jade Dragon *Hun* roars thunder from our *liver*.
Red Phoenix *Shen* flashes lightning from our *heart*.
Yellow Snake *Yi* pivots in all directions from our central *spleen*.
White Tigress *Po* electromagnetically senses Qi through the skin,
from our *lung*.
Black Tortoise *Zhi* calmly swims in our deep ocean *kidney* currents[57].

These are our inner spirit-gods roaring thunder, showering rain,
gusting wind, rolling waves
through our inner triple heater realm.

Qigong it! With your imagination,
feel the little hairs on your back lightly touching
your inner spirits in their organ skies.
As you inhale, imagine the pores on your back opening up.
As you exhale, imagine air Qi drawing in, vitalizing your organs.

This technique charges yang Qi, improving organ function,
especially when placed precisely on specific channelhollows.

Alternatively, invite a friend to lightly caress your back
with their fingertips.
Letting go of tension in their finger joints,
they caress you like a gentle breeze.
Meditating on this light sensation,
you feel your inner spirit-gods awaken.

57 These animal associations accord with *Fengshui's* 5-elemental correspondences.

26
Qi flows through ChannelHollows

出る所を井となし、流るる所を栄となし、注ぐ 所を兪となし、
行く 所を経となし、入る 所を合となす.

The place where it comes out is considered a well,
the place where it flows is considered flourishing,
the place where it pours into is considered transporting,
the place where it goes is considered channelling
& the place where it enters is considered merging.

Research of the Cannon of Difficulties
Difficulty 68, Inoue Keiri & Honma Shohaku

Wells *well*,
springs *flourish*,
streams *transport*,
rivers *channel*,
seas *merge*.

Wells, 井 *Jing* (Ch*) Sei* (Ja)
Springs, 栄/滎 *Ying* (Ch*) Ei* (Ja)
Streams 兪 *Shu* (Ch*) Yu* (Ja)
Rivers, 経/經 *Jing* (Ch*) Kei* (Ja)
Seas, 合 *He* (Ch*) Go* (Ja).

出る所を井となすとは萬持の初めて生ず、
入る 所を合となすとは、陽気入臓す.

The well is the place where it (Qi) *comes out*,
meaning this is the beginning, birth of the 10,000 holdings (*things*)[58],
the merging (sea) *is the place where it enters*,
meaning this is where yang Qi enters (organs)[59] *& stores*.

Research of the Cannon of Difficulties
Difficulty 65, Inoue Keiri & Honma Shohaku

58 The 10,000 things means all things. Here it is our holdings; the things that we hold, the things that hold us, attachments to our spirit, some necessary, some not.

59 臓す, *zousu* as a verb meaning to store; 臓, *zou* as a noun means an internal yin organ, where Qi stores.

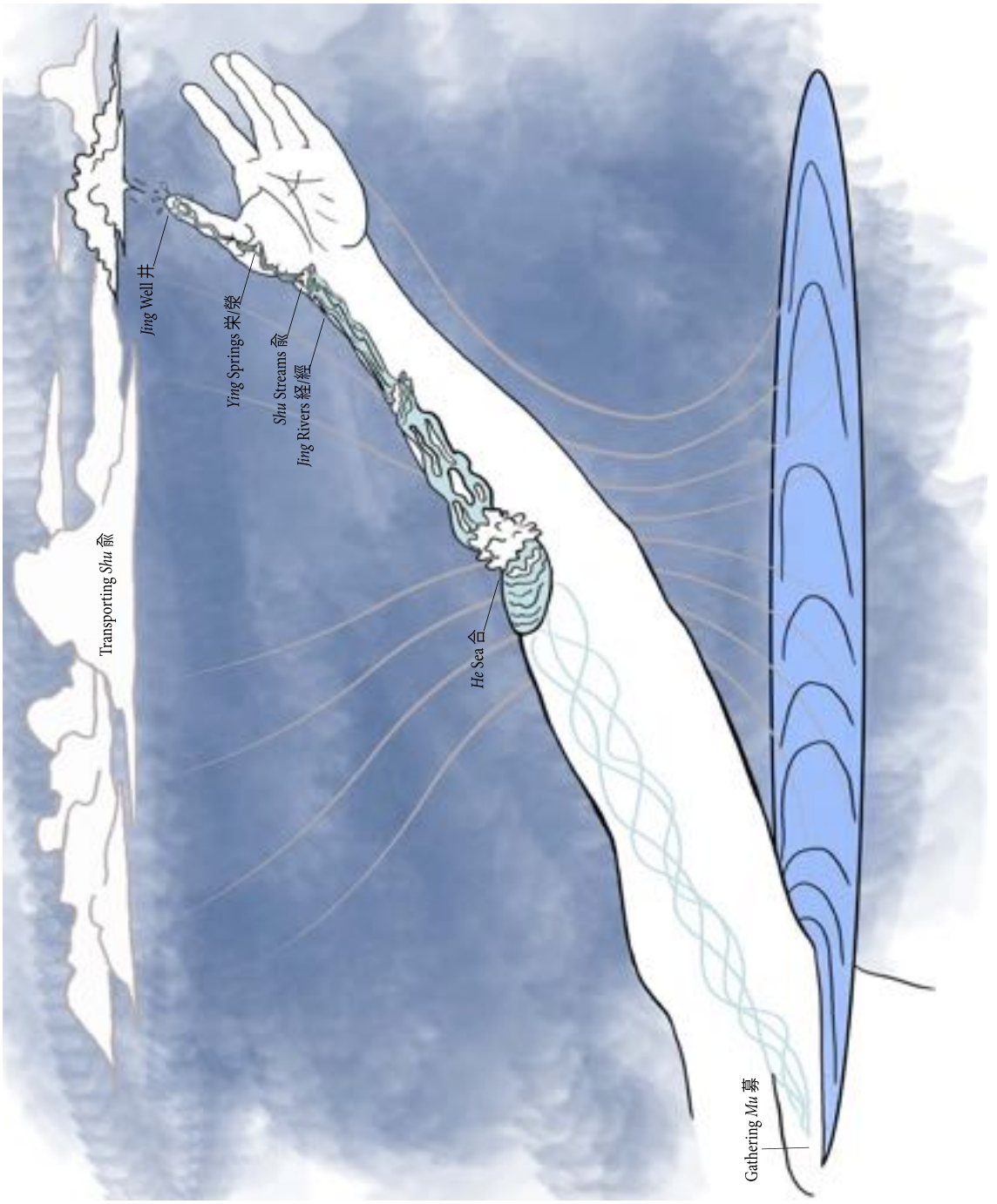

Figure 11. Water cycle

Wells on fingertips & tiptoes
are where Qi begins to flow, giving birth to the *10,000 holdings* (*things*);
initially flowing all *the complexities of life* within our channels.

After *channelling* through all *5-transporting* hollows on forearms & lower legs,
Qi deeply sinks into our *sea* hollows at the elbows & knees.
From there, Qi flows down the upper arms/legs,
into the front torso where it further sinks into the Gathering *Mu* hollows.
Entering the yin-front, Qi s*tores* in our organs.
Particularly in the 5 yin-organs where our 5 spirits receive nourishment.
Nourished, our 5 spirits are able to circulate Qi & blood around their body,
missing neither nook nor cranny.

Gathering Mu may be imagined as the ground
where Qi hollows down into our organs.
By sinking, Qi makes hollow entrances down into our organs.

Merging in *Sea*, *Gathering* in *Mu*, Qi sinks into our organ depths.

Organ essence is analogous to underground water reservoirs[60],
such as Australia's artisan basin. These reservoirs *gather* Earth's Spirit.
Draining Mother Earth's essence to wash mined-coal,
polluting Her reservoirs with toxic fracking gas,
seriously threatens life-support systems on Earth.

Returning to the water-cycle analogy:
Upon *Gathering*, Qi hollows down into the yin-ground of our organs
to become our inner oceans.
They hollow deep down through the Gathering *Mu* spaces
on the *Conception Ren* & some of the 12 channels, on the front torso[61].

Once Qi has *gathered* in our inner organ oceans,
utilizing the triple heater weather system[62],
it evaporates up into the *Transporting Shu* hollows in our organ skies.

---

60 In Difficulty 27 there is a similar analogy given for the 8 Extraordinary reservoir. Thus a connection between organ's Source Qi *gathering* & the Extraordinary reservoir, is made.

61 Only the *kidney* Gathering *Mu* is on the back, all the rest are on the front torso.

62 Whereas in Part IV Ch 1, the triple heater functions as an internal weather system across all organs in the torso, here the triple heater functions within each organ.

Transporting Shu spaces hollow-up into the *bladder* channels on our back,
as clouds drawing Qi up from their ocean *Mu Gatherings*.

Clouds floating across their organ skies,
across the *bladder* channels on our back,
rain Qi back down into *wells* in fingertips & tiptoes
to replenish channel Qi flow.

We must allow our elbows to heavily hang & our knees to gently bend,
for Qi to sink deeply through our *Sea hollows,*
(See Standing like a Tree at end of this chapter).

By allowing *Sea hollows* in elbows to hang like branches on an upright trunk,
the torso's Gathering *Mu* hollows are able to gravitationally sink
down through relaxed hips into the *Sea hollows* in our bending knees.
By sinking, Qi continues to pour down
through our lower legs & feet into the ground.
With grounded feet, our upright trunk is able to draw up Source Qi from the Earth.

Inhaling, feel your fingertips & back lighten up,
exhaling, feel your elbows & front torso heavily sink.
Inhaling, imagine your fingertips & back *Shu* lightly connect,
exhaling, imagine your elbows & front *Mu*
gravitationally drawing down & in.
Keep your TaiJi axis gently upright,
neither drooping head, nor jutting out chest.

Flowing from Wells to Seas

Rain falls from our organ yang-skies onto our ground/skin surface,
seeps down into surface hollows in the thin flesh/skin
on our fingertips & tiptoes.
These hollows are called *Wells*.

From these natural-*wells*
Qi then *springs up* at the proximal part of fingers & toes
before *flowing* downchannel.
Paradoxically, this is both the initial trickle
& the powerful upsurge from deep underground currents.
These hollows are called *Springs*.

Flowing from *springs*, Qi *pours* into mid-current holes
in flesh & muscles on hands & feet.
These hollows are called *Streams*.

After *pouring*,
Qi soaks deep into our body's Qiscape,
goes down through our wrists & ankles,
broadens into diverse currents,
circulating to irrigate body tissue.

Powerful circulation oxygenates blood & Qi flow.
Imbalanced water, such as damp (candida), is purified.
Unhealthy lifeforms, such as bacteria & viruses, are purged.
These hollows are called *Rivers*.

After *circulating* through forearms & lower legs,
diverging currents *merge* at elbows & knees.
Qi deeply *merges* into joints strengthening bone,
i.e. when bending knees enable toes to grasp the ground
& hanging elbows enable fingertips to lightly touch the air.

This *merger*, having the same elemental nature as water in yin channels,
allows Qi to pour from elbows/knees into the torso
before deeply & vastly soaking into organs.
This downward pouring, grounds our lower heater's water *kidney*
in its lower *Dantian*.

Water Qi condenses as essence nourishing our inner organs.

Standing like a tree
Bend your knees to sink Qi through your deeply planted feet,
extend your arms outward like hanging branches.

Relax your solar plexus, abdomen, hips,
down through your gently bending knees.
Hollow out your armpits giving your branches space to hang.
With heavy elbows, lightly lift fingertips
like leaves into the sky.

27
5 Transporting & 5 Elemental Hollows
Inspired by Difficulty 68

Well Hollows on yin channels are the Wood element relating to *Liver*.
Just as trees grow from deep roots in spring,
so *wells* begin life's new cycles giving birth to the *10,000 holdings*;
things we *hold*, *things* that *hold* us.

Spring Hollows on yin channels are Fire relating to *Heart*.
Just as heavy foliage flourishes on tree branches in summer,
so *spring* hollows flourish from deep-root, drawing up *kidney* water.

Sakae[63] without root connection, ends in stupor!

Spring hollows relate to channelbanks & artery walls,
which separate inner & outer flow.

Paradoxically, *springs* are both the trickle coming out of *wells*
& the abundant upsurge from underground source[64].

The fire element on yin channels & water element on yang channels,
replicate the triple heater fires of *LifeGate & pericardium*.

Stream hollows on yin channels are Earth relating to *Spleen*.
Like a balanced 18-day transition between seasons,
earth's *stomach* Qi *pours* into organs from our mid-current flow.

---

63 *Sakae* (Ja) comes from *Sakaeru* 栄える (to flourish). The original character is 滎 *Ying* (Ch) *Ei* (Ja). Whereas some Japanese translations use the variant (栄) which depicts fire burning over wood, others use the older Chinese *Hanzi* character (滎) depicting 'fire over water'. Whereas 'fire over wood' might express spring-fire's connection to well-wood; choosing 'fire over water' might more accurately express yin spring-fire's relationship to yang spring-water. Whereas fire in yin (channels) = fire in water = yang in yin = *LifeGate,*
water in yang (channels) = water in fire = yin in yang = *pericardium*.
Thus, this channelhollow relationship becomes a hologram of the *triple heater.*
Amusingly, *Sakae* is also the name of the flourishing Nightlife district in Nagoya.
Appropriately, a drunk's pulse shows a flooding/flourishing pulse
lacking root connection to bone.

64 As the triple heater is another name for Source (Difficulty 66), using this triple heater relationship in a root treatment accesses Source Qi.

River hollows on yin channels are Metal relating to *Lung*.
Like falling leaves in autumn,
metal purges our currents of unhealthy bacteria & microbes.
Metal's electromagnetic Qi also vitalizes blood & water flow.

Sea hollows on yin channels are Water relating to *Kidney*.
Like deep sleeps on winter nights, heavy water sinks
to the lowest spaces in elbows & knees,
into the deepest spaces in yin-organs.
This Qi gravitationally draws down to our lower heater in our lower *Dantian*
to pool in our *kidney* essence ocean.

After Difficulty 64

From a Transporting Hollow perspective:

Wells are *wood* when on yin channels & *metal* when on yang.
Springs are *fire* on yin & *water* on yang.
Streams are *earth* on yin & *wood* on yang.
Rivers are *metal* on yin & *fire* on yang.
Seas are *water* on yin & *earth* on yang.

From an Elemental Hollow perspective:

Wood element is the *well* hollow on yin channels
& the *stream* hollow on yang channels.
Fire element is the *spring* hollow on yin & *river* on yang.
Earth is *stream* on yin & *sea* on yang.
Metal is *river* on yin & *well* on yang.
Water is *sea* on yin & *spring* on yang.

This difference between the 5 Transporting & 5 elemental hollows
enables an intricate channel & hollow root to branch treatment,
making it possible for Qi Artisans to treat simple & complicated disease.

28
Wood & Metal Well Mudra

Mudra; (Sanskrit): a hand-finger posture used
to activate Qi/*prana* in ceremonies, dance & meditation.
For millennia, Qi Artisans have made this *Mudra* in seated pose.

Making a circle with the thumb & 1st finger Qi connects
a yin-*lung* channel to a yang-*large intestine* channel.
The Wood Hollow (*Lesser Trade Lu 11*) at the *lung well*,
finger-postures with the Metal Hollow (*Trade Yang LI 1*)
at the *large intestine well.*

Both this yin wood & yang metal hollows are *wells*!

Whilst *wells* are the lightest of the 5-transporting hollows,
the metal element governs the light protective Qi on the skin surface.
Meaning, with just the lightest Qi *Mudra*, the whole body can be energized.
In actuality, the lighter the Qi touch, the more powerful the *Mudra*!

The names *Lesser Trade & Trade Yang* tell us that
wood's *Hun trades* with Metal's *Po*
through a wood & a metal hollow,
through the yin metal *lung* & yang metal *large intestine* channels.
With just simple thumb to finger connection,
this *Mudra* balances yin & yang,
wood & metal.

After pondering this yin & yang 5-elemental balancing act,
now simply Qi touch both thumbs & 1st fingers together
& breathe.
Feel the light Qi pulsing through thumb & finger tips,
feel Qi fill your *hollowed out* palms.

In Channel Therapy,
a practitioner uses this *Mudra* to activate a patient's channelhollows.

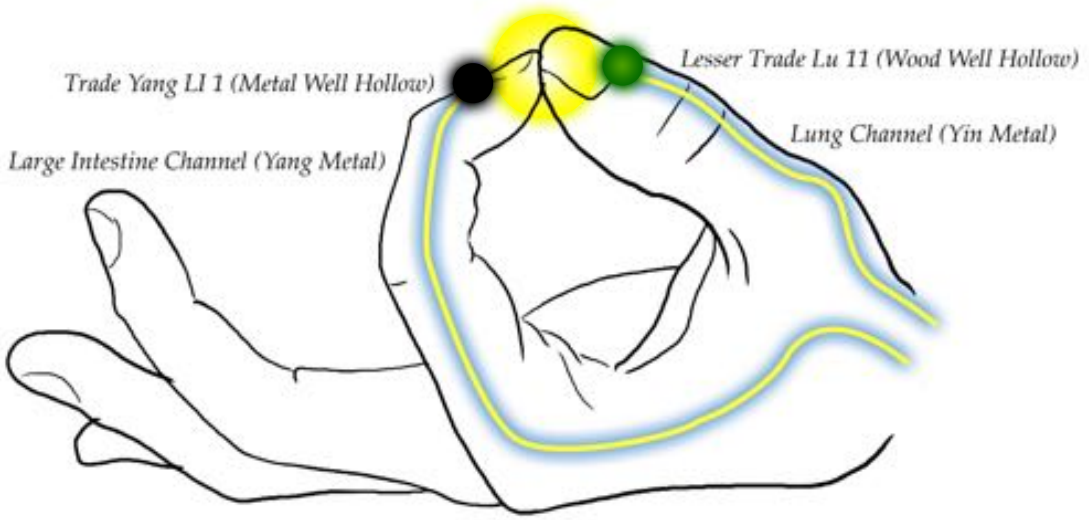
Trade Yang LI 1 (Metal Well Hollow)
Lesser Trade Lu 11 (Wood Well Hollow)
Lung Channel (Yin Metal)
Large Intestine Channel (Yang Metal)

Figure 12. Hand Mudra

A Mudra Qi exercise

First, *Yi*-focus on *Lesser Trade Lu 11*.
Its entrance is topside beside the thumbnail,
it then shallowly *hollows down* into the tip of the thumb's distal bone.
Add *Yi*-focus on *Trade Yang LI 1*.
Its entrance is topside of the 1st fingernail,
it then shallowly *hollows down* into the tip of the 1st finger's distal bone.

Allow these Hollows to join!

Now! By light & relaxed posturing of this circle,
allow wood's *Hun* & metal's *Po* to ethereally Qi *trade.*

Turn one palm up, thumb out,
whilst the other arm poses a circle *Mudra*.
Now connect the joined circle with the *Well* Hollow
called *Lesser Trade* on the opposite thumb.

Feel the shallow ethereality of this Hollow.

Lightly run your fingers up the thumb pad on the palm
allowing your fingertips to fall into the *spring-hollow* at *Fish Border Lu 10*.
Fish Border hollows are in the lateral middle of this thumb pad.
Fingertips, lightly falling into the *Fish Border hollow*,
activate *spring fire* to regulate *lung* heat.

Following the *lung* downchannel,
lightly caress the hollow in the lateral wrist at *Great Abyss Lu 9*.
Allowing the fingertips of your *Mudra circle* to fall into this *stream* hollow
activates the *pouring* forth of source or earth Qi[65] to fill the *lung* organchannel.

Caressing further up the lateral forearm,
feel *Channel Ditch Lu 8* on the tip of the wrist bone
just proximal to *Great Abyss*.

---

65 Even though source & earth hollows are the same physical location on yin channels, they are vibrationally different. Source vibrates with the extraordinary *Chong* & earth vibrates with the ordinary *spleen* channel.

Run fingers down the lateral forearm,
feel flow broaden & deepen as channel Qi irrigates the *Lung*.

Open your *Mudra* circle allowing your whole hand
to lightly massage the forearm, from wrist up into the elbow.
Allow your massaging fingers to lightly fall
into the big waterhole in your inner lateral elbow,
where you reform your *Mudra* circle to *Yi*-focus *Cubit Marsh Lu 5*.
Feeling this large space at *Cubit Marsh,*
imagine it filling deep down to the bone with water-essence Qi.
That is,
lightly open your hand to adjust to the body's changing terrain,
as you move along the channel,
then reform your *Mudra* Circle when you arrive at a Hollow to be *Yi*-focused.

Qi posturing your own *lung* channel

Extending your arm out like a branch hanging from a tree,
feel light fingertips floating up & heavy elbows sinking down.
Imagine Qi sinking deeper through your upper arm
into the *Central Residence Lu 1* hollow in the lateral upper chest.

Upon entering *lung's* organ Gathering *Mu*,
breathe back into *lung's* Transporting *Shu*,
which is *Lung's Hollow Bl 13* on the *bladder* channel on the upper back.

Exhale forward into the Gathering *Mu*,
inhale back into the Transporting *Shu*.
Exhale forward into *Central Residence*,
inhale back into *Lung's Hollow.*

Whilst drawing Qi-breath from *Mu* back into *Shu*,
imagine your spirit *gathering* back inside its organ.
Whilst breathing Qi from *Shu* forward into *Mu*,
imagine your spirit proceeding forward,
manifesting, conceiving your world.

Balancing each spirit between their inner organ retreat
& worldly manifestation,
enables Qi to circulate fluidly throughout the entire organchannel.

Figure 13. Sovereign Yin

Part V

Qi Breathing & Posturing through Channels & Hollows

1
The Dark-Unseen Female

Original Chinese by *Lao-tzu*

谷神不死. 是謂玄牝。
玄牝之門. 是為天地根。
綿綿若存. 用之不勤。

Old Japanese Translation by Professor Izutsu

谷神は死せず。是れを玄牝と謂う。
玄牝の門。是れを天地の根と謂う。
綿綿として存するが若し。之を用いれども勤きず。

Professor Toshihiko Izutsu, Keio University

English Translation by Author

The valley of spirit does not die.
This is called the dark-unseen (*mysterious*) *female.*
The gateway of the dark-unseen female.
This is called the root of Heaven & Earth.
Endlessly it exists, as if it never did. Its use is effortless.
(*even though it is used, it does not exhaust*)[66].

Lao-tzu: The Way and Its Virtue (*Dao De Jing*), Chapter 6

Character Translation
玄牝; *Genpin*;
玄 *gen* as a radical means *blackness, dark.*
As a character, it means *occultness, mystery, black.*
玄関 *genkan; entranceway, porch, front door.*
玄米 *genmai*; *unpolished rice.*
玄玄 *gengen; profundity.*
牝, *hin*, *mesu*; female
牝牛 *meushi*; cow、牝羊*mehitsuji*; ewe.

Nelson Japanese-English Character Dictionary

66 From the Chinese, the author translates, *Its use is effortless.* From the Japanese pronunciation of the same character, it translates as, *even though it is used, it does not exhaust.*

The author translates 玄 *gen*,
as a *mysterious darkness;* an unseen world from where spirit emerges.
Like *rice*, it is yet an unpolished (unformed) raw source.
Like *entrance*, it is a doorway into/out of a spirit-home.
Like *profundity*, it is before, deeply at the bottom of existence.

Hin 牝 is the *female* which births life.
The cow, ewe, chicken, the animal mother who births off-spring,
indeed Mother Earth Herself who births all life.

Although She is a Spiritual Deity,
Mother Earth makes no such airs.
She is the quintessence of groundedness.
She is the very ground upon which we rest!

From the Spirit Qi *root of Heaven & Earth*,
through *the gateway of the dark-unseen female*,
the world births into being.
This *dark-unseen gateway* may be perceived
as the entrance into/out of the Universal womb.

The *valley of spirit* may be perceived as this universal birth passageway,
through which *the dark-unseen female* births the Universe.

From the intercoursing of Heaven & Earth,
Universe is born through *the valley of spirit*.
Endlessly it exists, *as if it never did*.

Endlessly, because this relationship between *Heaven & Earth*,
never changing, eternally the same,
manifests Universe forever.

′ *As if it never did exist*, because
the valley of spirit passages from *the dark-unseen gateway*,
from unformed Spirit into formed existence,
through the veil between the realm of the *unseen* & the seen.

As the intercoursing of *Heaven & Earth* is eternal,
this *valley of spirit* can never *die*.
Eternally open for Spirit to birth living beings,
eternally open for living beings to return to Spirit.

Heavenly Spirit shining into *Earthly* womb
blisses in the Now & Here.

No time to fantasize about past or future,
no space to romanticize about that other place,
the Now & Here, gently & sometimes not so gently,
blow open the Empty Void (*WuJi*).
From the *WuJi,* Source Qi infinitely gushes forth.

Like *rice* fresh from the fields,
this Qi is rough-raw, ready for the body to transform,
to *polish* into usable Qi by the organs.

This *dark-unseen gateway* may be visualized
as a passageway opening up from our perineum, *Meeting of Yin CV 1*.
Meeting of Yin is a hollow space which ethereally
locates between the anus & genitals.

Within this ethereal *gateway* is an entire Innerverse,
self-creating in every moment of every place.
This is the Qiroot of Heaven & Earth.

From this Source Qi *root of* our inner *Heaven & Earth*,
our Innerverse eternally manifests forever & ever...
until we Awaken!

The dark-unseen female, our pregnant Earth Mother within,
gushes forth with source Qi.

From primordial, undifferentiated Source,
our organchannels differentiate this Qi
into the form & function of our *heart*mindbody.

When we are young, in our 1st lifecycle phase from 1 - 7/8[67],
the gateway of the mysterious female is fully open,
flourishing forth *endless Source Qi*,
which transforming into Essence *Jing*,
develops our organs, bones, *brain*, tissue, channels & all.

---

67 See Part IV Chapter 20 for lifecycle phases.

Yet as we age, growing up & out into the world,
most of us forget our *Qiroot of Heaven & Earth*.
Slowly forgetting this Universal Source,
our *dark-unseen* passageway gradually narrows,
letting in less & less of this Source Qi youth.

Like an old tree, having lost its root,
our skin withers, our bones grow frail
& our *brain* forgets its own body.

Fortunately through Life Cultivation,
we can remember our *Qiroot*.
We can begin to reopen our *dark-unseen gateway*,
reconnect to Earth Mother,
both within, through our perineum's *Meeting of Yin*,
& without, through the planet.

Meeting of Yin is the infinitely deep hollow space
where all our *feminine Yin Meets*
as the womb of our inner *dark-unseen female*.

2
The Valley of Spirit

「玄牝」は「老子」の谷神は不死なり、是を玄牝と日う。。。」
が出典で気功家が意守する部位であり、所謂「玄関竅」である。
「玄関竅」は下丹田つまり石門穴のこと。

Japanese translation by Masayasu Katsuta
of Original Chinese by Li Shizhen

The Dark-unseen Female is Lao-tzu's valley of spirit which does not die,
it is called the dark-unseen female...[68]*;*
this is a reference to an area where Qigonists hold[69] *Intent* (*Yi-focus*),
in the so-called entrance to the dark-unseen hollow.
The entrance[70] *to the dark-unseen hollow is the lower Dantian;*
that is the Stone Gate hollow CV 5.

*Thought on Extraordinary Eight Channel*s（奇経八脈考）
Author's translation from Japanese p17/18

The Way and Its Virtue (*DaoDeJing) Ch 6* is more than just a flowery poem,
it is an ancient instruction on how to practice Qigong.
The valley of spirit & the gateway to the mysterious-unseen female
are *focused* by *Intent Yi* in *the lower Dantian.*

Master Li Shizhen, more specifically names *Stone Gate CV 5*
in *the lower Dantian* to be the *hollow*
which facilitates *entry* into this *dark-unseen* womb.

The *dark-unseen entrance* may be visualized
as the womb passageway of Mother Earth within our ethereal being.
This passageway extends from *Meeting of Yin CV 1* in the perineum
up into the space inside the lower belly.

---

68 See previous chapter for full translation of *DaoDeJing* 6.

69 *Shu* 守, or *mamoru* 守る, can be *keep/hold* as in 'to keep a promise' or 'to keep/hold focus', or it can be 'to protect'. By keeping focus in the lower *Dantian*, we protect it.

70 *Genkan* 玄関, as the front entrance to a Japanese home, makes *Genkankyū* 玄関竅 the *front entrance hollow* into the *dark-unseen female*.

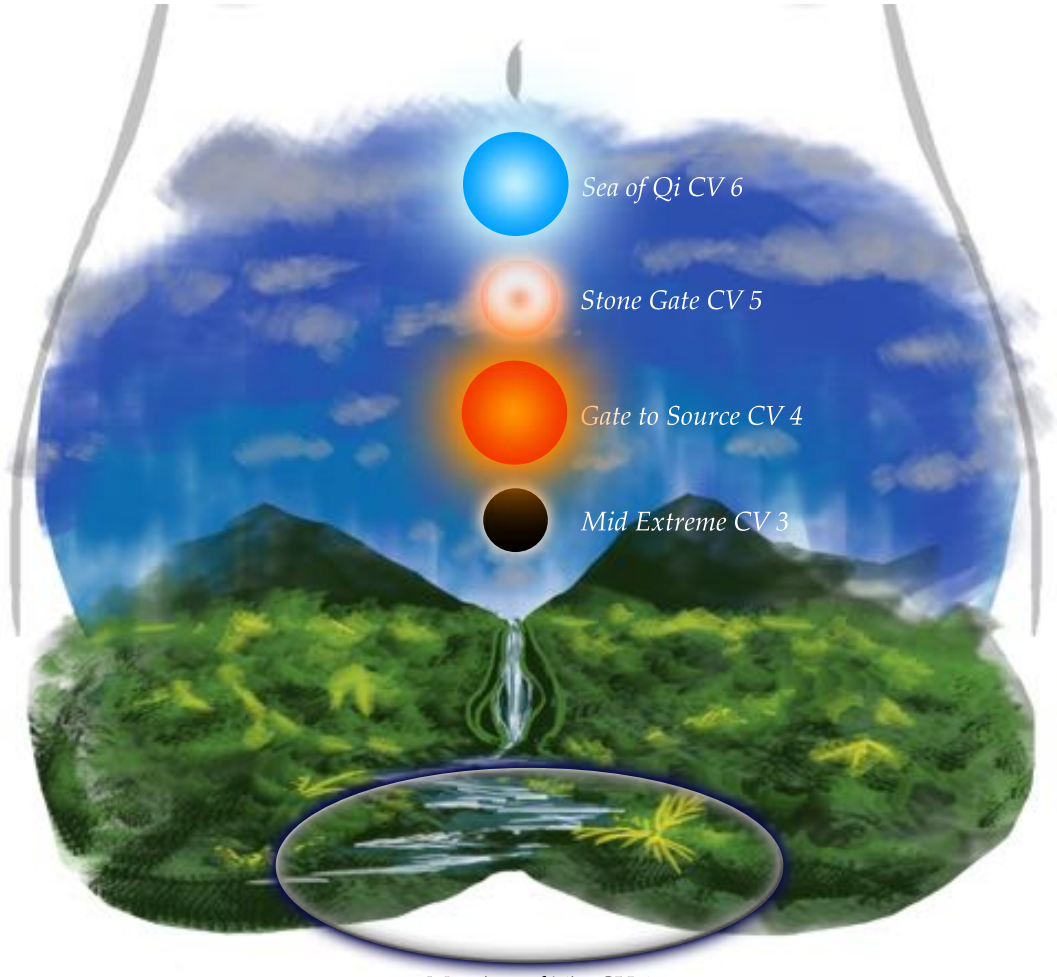

Figure 14. Spirit Valley (Gateway to the Dark Unseen Female)

The front *entrance into the dark-unseen* may be *Stone Gate*,
just underneath the navel.

Where *Meeting of Yin* is the ground to our *lower Dantian* cavity,
Stone Gate is the *hollow*
from where this cavity opens outwards into the world
& to where our *heart*mindbody enters inward to Spirit.

Imagine that ethereal *Stone Gate* opening into your *valley of spirit,*
a lush-fecund inner wilderness.
Its underground Source springs forth abundant new life,
pouring forth the purist of essence-water.

Stone Gate, being the Gathering *Mu hollow* of the triple heater,
is a *Gate Way* through the triple heater
into the womb-source[71] *of the dark-unseen female*.

Significantly, *Gate to Source CV 4 & Sea of Qi CV 6*,
which are just below & above the *Stone Gate hollow*,
also open into the centre of the *lower Dantian*.

In clinic, *Gate to Source* is Qi-*focused*
through a needle, finger, copper/silver thin rod [*Teishin*[72] (*Ja*)]
to activate the yin-water aspect of Source Qi,
whereas *Sea of Qi* is *qigonged* to activate the yang-fire (*LifeGate*) aspect.
The left & right *kidney* organs hold this primordial yin & yang Qi.

Yi-focusing your Qi
Whilst lightly placing hands over your lower belly,
gently *Yi-focus* your *Intent* into this *area*
around the *entrance to the dark unseen hollow.*
Whilst breathing in & out, out & in,
visualize your lower belly to be a *valley of spirit,*
a lush wilderness gushing forth abundant new life,
flowing forth sparkling clean waters.

---

71 After Difficulty 66, the Triple Heater is another use/name for Source Qi.

72 *Teishin* (Ja) *Shizhen (*Ch) is described in the Yellow Emperor's Internal Classics as having a *round and blunt tip, like a grain of millet* (*The Yijing Medical Qigong System* p100). It can be translated as *arrow-point needle* (*A Long Road* p86). Instead of piercing the physical skin, it intercourses with channel Qi at a more ethereal vibration.

To *Yi-focus* Qi, simply inner-watch (*guan*[73]) into a body area & breathe.
This simultaneous inner-watching & breathing
consciously draws Qi to that area
as well as activates the channelhollow being *focused*.

Following in the footsteps of the *GuanYin* Buddha/Sage[74],
we *inner*-watch/*listen* to our internal Qi-vibrations
as they echo through our channelhollows,
a meditation which must open the *heart* into loving compassion!

Don't force it, Qi is a very powerful electromagnetic energy,
which *Yi-Intent* can *focus* like a sharp laser.
Gentle *Intent*, accurately *focused* on a channelhollow,
at the right vibrational intensity,
can activate the most powerful of Spirit Qi.

So *QiDo* it! Semi-close your eyes & look into that area beneath your navel,
breathe in & out, out & in,
visualize your inner *spirit valley* as a lush rainforest pulsing with life.

Imagination & Visualization

Using imagination & visualization in your Qigong exercises is a powerful tool
to connect to the realm of the *dark-unseen*.
Spirit's true face hidden behind the veil of illusion,
its *image* reflected in nature, is all our mortal[75] eyes can see,
all our mortal senses can perceive.

By visualizing the *images* the ancient sages poetically painted
on the scripts of their canons,
we can begin to see through the veil of illusion.
We can begin to glimpse into the realm of the *unseen*.
By diligently practicing Qigong *imagery*, breath & posture,
one day, we too, will see the *unseen*.
We may awaken into the illuminating Spirit of the *Dark-unseen Female*.

---

73 After Taoist Master Alfred Huang, *Guan* comes from the Buddha/Daoist sage *GuanYin*, meaning to *inner-watch*, *inner-listen,* without attachment, at *sound* (*Yin)* within, (Hexagram 20).

74 *GuanYin* is followed in both Buddhism & Daoism.

75 Immortal need not mean the eternal preservation of flesh, but rather the human spirit awakening into the eternal Heavens.

3
Heaven Initiates & Earth Responds
Qian & Kun

In the process of the creation of the world,
Qian took an active role as the initiator,
providing the purest yang energy, the healthiest action,
and the most powerful strength for Kun, the Responding, to receive.

Creation and reception, initiation and submission, yang and yin,
should unite into one and complement each other—this is the Tao of I[76].

Qian is the image of heat and light, yang energy, radiating from Heaven.
Kun is the image of yin energy extending over Earth.
Qian represents the function of Heaven, initiating the Creation of the world.
Kun represents the function of Earth, submitting and responding to Qian.
Kun acts harmoniously with Qian for the completion of Creation.
Heaven refers to the celestial bodies or, to the Chinese,
the divine deity, the Heavenly Elderly Father.
Earth refers to the celestial bodies and the Chinese deity Earth Mother.

Canon of Change (*IChing*),
Hexagram 1 Qian Initiating & 2 Kun Responding,
Taoist Master Alfred Huang

4500 years ago[77], King Wen, the author of the *Canon of Change IChing*,
not wishing to comment directly on the *celestial Deities*
of Heavenly Elderly Father & Earth Mother,
referred to their *images* as *Qian & Kun*.

Whereas their true beings exist beyond the *dark-unseen/mysterious*,
their *images* can be seen in the natural environment
& in the form of our *heart*mindbodies.
The *Heavenly Elderly Father's image*, ***Qian***
is *heat and light, yang energy, radiating from Heaven.*
The *Earth Mother's image*, ***Kun***
is *yin energy extending over Earth.*

76 *I* from *IChing* is change. '*Tao of I*' is the Way (process) of change.
77 The *IChing* is a very ancient book. It existed more than two thousand years before Confucius (ca. 551-479 B.C.), (*Alfred Huang Preface xvi*).

Qian *represents the function of Heaven*,
initiating the Creation of the world.
Kun *represents the function of Earth*,
submitting and responding to Qian's initiation.

As ***Qian*** *is the purest yang energy*, *the healthiest action*,
the most powerful strength,
Kun, naturally *receives* this *initiation*.

Not one ray of light, nor one second of time, does *Kun* miss.
Therefore, ***Kun*** *acts harmoniously with* ***Qian*** *for the completion of Creation*.

Upon *submitting to pure yang* potential (*initiation*),
Kun's yin energy extends over Earth.
Or more precisely, *Qian's* Yang-Spirit within *Kun's* Yin Qi,
extends over Earth as rough-raw, pristine clean Source Qi.
This Source Qi becomes the most fertile soil,
in which all life so naturally grows.

A tiny seed, full of *Heaven's pure yang* potential,
simply needs to rest in *Earth's* fertile soil
for it to grow into a giant tree.
(GM seeds & chemically degraded soil lack Heaven-Earth's potent fecundity.)

If a potent seed is planted in fertile soil,
in its natural ecosystem, in the right season,
then no extra human effort is needed for it to grow.
It grows *effortlessly*.
How could human effort compare with *Heaven's purest of Yang*?
How could human products compare with *Earth's* purest of Yin?

So whilst standing or sitting erect,
with crown of your head lightly lifting up into the sky,
simply allow gravity to pull the rest of your body downward
into the Spirit Source within the Yin ground.

Breathing in & out, out & in,
imagine your head lightly expanding into ***Qian***
& your body heavily sinking into ***Kun***.

4
Daoist Qigong
Heavenly Circulation

道家気功と「周天」
小周天は「任督交通」坎離交（子午 周天）を内容とし、
道家の内丹術の精髄である。
上丹田と下丹田の交わる所を玄牝の門という。〔玄牝」の語は
「老子」第六章に初めてみえ「...」。
玄と牝「周易」で天地乾坤象徴であり、...
そこで 玄は乾天で人体性宮、牝は坤地で人体の命宮。
気は上･下丹田を巡り、性命小周天」とも呼ばれる。

Japanese translation by Meiko Ito
of Original Chinese by Li Yang

Daoist Qigong *& Heavenly Circulation*

The small Heavenly circulation's Conception Governor mutual-exchange
is the easeful exchange of water-fire[78] *(Chinese Clock*[79] *Heavenly circulation);*
the contents of this are the quintessence of a Daoist's internal Dan[80] *arts.*
The place where the upper Dantian & lower Dantian exchange
is called the gateway to the dark-unseen female.
The term dark-unseen female was first seen in Lao-tzu 6th chapter [.....[81]*].*
Dark-unseen & female in the IChing are the symbols
for Heaven-Earth-Initiating-Responding, ...
the dark-unseen (gen) as the initiating of Heaven,
is the temple of human nature;
the female (hin), as the responding of Earth, is the temple of human life.
Qi circulates between upper & lower Dantians,
this is also called the nature-life small heavenly circulation.

Author's Japanese to English translation
of *IChing and Chinese Medicine*,（周易と中医学）p171

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78 *Kan* 坎 *& Li* 離 are the images used in the *IChing* to represent water & fire.

79 *ZiWu (Ch) Shigo (Ja)* are the 2 extremes on the 12 Earthly branches used to name the Chinese Clock. They are the polar opposite 2-hour intervals representing 11-1 am~11-1 pm as well as the zodiac signs of rat~horse & channels of *gallbladder~heart.*

80 *Tan* 丹, *red, red earth, red lead, pills. Dantian (Ch) Tanden (Ja)* 丹田; are often translated as the cinnabar (red) field where internal alchemy (medicine) is performed.

81 See Chapter 1 of this Part for translation of *Lao-tzu's 6th chapter of DaoDeJing.*

The place where the upper Dantian & lower Dantian
alchemically *exchange*
is called the gateway to the dark-unseen female.

The upper Dantian of Heaven illuminates *the lower Dantian of Earth*,
as a ray of light shining from the Now of Heaven into the Here of Earth.
This I call the Taijillumination.

From this *exchange* in the Here & Now,
the *lower Dantian* initially *creates* in the lower belly,
thereafter, the middle Human *Dantian* forms
between the navel & clavicle.
The Human *Dantian* is Qi-focused at *Middle Altar CV 17*
in the centre of the chest.

We *Yi*-focus[82] this *exchange* in the *lower Dantian;*
qigong in this lower belly around the hollows of
Stone Gate hollow CV 5, *Gate to Source CV 4 & Sea of Qi CV 6.*

From our Heavenly crown at *Hundred Meeting GV 20*,
the TaiJi illuminates our Earthly perineum at *Meeting of Yin CV 1.*
At this level of our being, there is nothing in between,
no *brain*, no *heart*, no *stomach*, no *kidneys*, just *pure* Spirit.

So taking a pause, semi-close your eyes & breathe in & out, out & in.
Imagine a ray of light shining from the crown of your head
to your perineum between the anus & genitals.
Imagine the space in between your head & torso to be empty,
free of human thought, worry, pathogenic Qi.
Imagine this empty space filling up with vital Source Qi.
Inner watch/listen, Guan at the Qi vibrating inside your inner spaces.

Whilst the *Dark-unseen* is *Heaven initiating* creation
from our crown at *Hundred Meeting*,
the *Female* is *Earth responding* to this *initiation*
in our perineum at *Meeting of Yin*,
to birth our spirit into *heart*mindbody form.

82 *Yi-focus* & *Qi-focus* are much the same; we focus Qi with our *Yi*-Intent.

A human, being a mix of *Heaven & Earth*,
both *initiates & responds* in the *harmonious creation* of their life.
The *valley of spirit* may be imagined as this Taijillumination
shining through *the gateway to the dark-unseen female* in the *lower Dantian*,
illuminating the *area* around/within[83] *Stone Gate*,
Gate to Source & Sea of Qi.
If our Taijillumination is radiant,
heat & light radiate up from our *spirit valley* floor,
as well as down from our *heart*-sun in our chest,
to compost all our old decaying Qi-matter.

Without spirit's *heat & light*,
our *lower Dantian* grows dank & dark
& our organchannels grow deficient & blocked,
giving rise to unconscious dark holes where our inner dæmons self-conjure.

Like ghouls & ghosts, these self-conjured dæmons
haunt our *spirit valley*.

The more we compost their rotting decay,
the more our *spirit valley* shines bright with celestialight.

As celestial *heat & light* permeate the dark rich soil of our inner *valley* floor,
Qi flourishes up from our underground Source
to nourish the roots of our lush-longlife.
This primordial Qi well-springs into pristine essence-waters.

Source Qi gushing into our lower belly,
initially pours into the first three of our extraordinary channels;
Thoroughfare Chong, *Conception Ren & Governor Du*.
Chong, *Ren & Du* channel this Qi up from Spirit Source,
where it stores in our *kidneys* in our *lower Dantian's* lower heater,
as essence *Jing*.
Chong then passages Source Qi back to our inner Heavens
through the centre of our organs inside our *heart*mindbody,
whilst *Du* circulates it up the spine & *Ren* up/down the front-midline.

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83 Beginners may *Yi-focus* around a general *area*, whilst advanced adepts may *Yi-focus* within acu-hollows to enter a whole new ethereal realm.

5
Chinese Clock Heavenly Circulation

The *Governor Du & Conception Ren Circulation*
around torso & head,
becomes the most ethereal of all our cycles.

From our Earthly perineum at *Meeting of Yin*
to our Heavenly crown at *Hundred Meeting*,
Governor Du circulates Qi up the spine from midnight to midday.
Conception Ren then circulates Qi down the front midline
from midday[84] to midnight.

Classically called the *Small Heavenly Circulation*
(*Conception Governor exchange*),
it is contemporarily known as the microcosmic orbit.
Importantly this also receives the name *Chinese Clock Heavenly Circulation*.

The movement of deep Qi & blood,
through each of the 12 channels in 2-hour intervals,
is our worldly *Chinese Clock*,
whereas the *Small Heavenly Circulation* is our Celestial Timekeeper[85].

Keeping time between night & day,
it accounts for the movement of water to fire
& fire back to water again.
The Canon of Change (*IChing*) uses
the *image* of *Kan* 坎 to represent the element of water
& *Li* 離 to represent fire.

Imagine your *kidneys* flowing with the waters of *Kan*
& your *heart* burning with the fires of *Li*.
Visualize the image of Earth, namely *Kun*,
as an underground spring, gushing up into these rivers of *Kan*.
Visualize the image of Heaven, namely *Qian*,
as thunder & lightning, igniting your flames of *Li*.

---

84 The first segment of descension from midday is still on the Yang *Governor Du*.

85 The worldly circulation of deep Qi & blood every 2-hours through each of the 12 channels is a manifestation of this *Heavenly Circulation Chinese Clock*.

At midnight when this *Chinese Clock circulates* into the perineum,
the celestial *Clock's* most yin double-hour,
Kan is at its zenith.
Similarly, at midday when this celestial time-keeper rotates into the crown,
the celestial *Clock's* most yang double-hour,
Li is at its zenith.

From midnight to midday, as Qi ascends *Du*'s spine,
the fire nature of *Li* gradually increases
to dry, warm & activate.

From midday to midnight, as Qi descends *Ren's* front midline,
the water nature of *Kan* increases,
to moisten, cool & calm.

When in balance with the natural environment of moon & sun[86],
this *Chinese Clock Heavenly circulation easefully exchanges water & fire*
to maintain fluid & temperature balance.

The *Heavenly circulation,*
up spine & down front-midline each 12 x 2-hour (24 hr) period[87],
brings *human nature & human life* into balance.

The initiating of Heaven as the *dark-unseen* (*gen* 玄)
exchanges with
the responding of Earth as the *female* (*hin* 牝)
to become the *temple of human life & nature*, (*genpin* 玄牝).

Before Earth's *response* to Heaven's *initiation*,
there is no *nature* or *life*, there is no *human* being at all!

Whilst Qi ascends the spine from *Meeting of Yin*,
it pools in the back of the *kidneys* at *LifeGate GV 4* as *Human Life*.

Gate to *Life* opens into the *Temple of Human Life*.

---

86 Water corresponds with moon, fire corresponds with sun, together they regulate fluid & temperature.

87 As Spirit Qi moves through each segment of the *Chinese Clock Heavenly circulation,* deep Qi & blood simultaneously move through each channel every 2-hr period.

Whilst Qi descends the front midline from *Hundred Meeting GV 20*,
it pools in the front of the *heart* at *Middle Altar CV 17*[88],
as human nature.

Middle Altar standing in the *Temple of Human Nature,*
is the *altar* where human-ego is sacrificially,
energetically burnt in the fires of *Li*.
Its smoke-vapour ascends to our Heavenly crown at *Hundred Meeting*,
where impure Human *Shen* transforms into pure Original Spirit *YuanShen*.

Placing hands lightly over your lower belly,
breathe in & out, out & in.
Imagine a ray of light shining from your crown to perineum.
Inner-see this ray of light illuminating throughout your lower belly.
Inner-listen, Guan to life thriving in your *spirit valley*.

Clasp both hands together in front of your *heart*,
fingertips pointing up.
Imagine your human spirit inside your *heart*,
a brilliant flame sacrificially burning all your *humanimal* impurities.
Cremated, their smoke wafts up towards your Heavenly crown.

Inner-watch, Guan, the same brilliant flame as your *heart*-sun
shinning down from your chest into your lower belly,
its rays enlightening your deep sunken valley.

88 See translation note at end of this chapter.

Translation Note on Middle *Human Altar*

膻中: *Middle Altar CV 17* ***Dan****chu* (Ja) ***Dan****zhong* (Ch)
膻 ***dan:*** This 1st character is drawn with the flesh (月) radical on the left.
壇 ***dan:*** The same character drawn with the earth (土) radical on the left.
壇上 ***dan****jō* meaning Altar (上; on top of).
Nelson Japanese-English Character Dictionary

仏壇 *butus****dan***, is also the family altar in a Japanese home.

檀 ***dan,*** with the wood (木) radical on the left as in
檀那寺 (***dan****nadera*) means one's family altar p2386.
This same character is also used to depict cedar & sandalwood.
Nelson Japanese-English Character Dictionary

The author translates 膻 *dan,* as a flesh Altar in the human body.

中 *Chu (*Ja*) zhong (*Ch*)* translates as middle.
Therefore, the author translates ***Dan****chu (*Ja*)* ***Dan****zhong (*Ch*)* 膻中
as an *Altar* in the *Middle Dantian* of Human;
Middle Altar CV 17 or Human Altar CV 17.

Recall the Middle *Dantian* is the Human Qi-field.

It would seem *Dan* with the earth radical is more commonly used in Japan, whereas *Dan* with the wood radical may be a more specialized Buddhist term.

6
The Way of Qi

When travelling along the great Way,
know to fear nothing except being led astray.
Although the great Way is smooth and flat,
the common people still love the bumpy, *crooked paths* (*jing* 徑)

Dao De Jing, *Lao Tsu*, 53,
Effortless Action, Slingerland Edward p78

From metaphors of 'rivers flowing water' to 'pathways we walk',
we begin to *imagine* how Qi flows through our channels,
how our spirit travels through the world.

From metaphor to reality,
we begin to feel into the realm of the *dark-unseen*.
Exploring the Way of Qi,
we discover new ethereal lands.

徑 *Jing* meaning *path or way* &
經 *Jing* meaning *channels* are both pronounced
Jing in Chinese & *Kei* in Japanese.
They are drawn the same way, except for the radical on the left.
The 1st radical means the *going man*
(derived from an ancient character seen in the left half of 行, meaning to go)
& the 2nd one, 糸 means a *long thread*.
The 3 marking on the right, from bottom up, means
Skilful artisan, *Bent river & One*
Nelson Japanese English Character Dictionary

Jing 徑 *pathway* is interpreted as a *going human* (traveller)
skilfully navigating the path*ways* of life.
In a modern context, it is more analogous to
all the road*ways* through which we drive;
all the air-routes through which we fly;
all the human connections through which we skillfully navigate
to get to all those *places/times/relationships*
where our true nature calls.

Similarly, *Jing* 經 *channels* are a *long thread*
through which we skillfully navigate existence's long *bent river;*
the Great Way from its Source Qi origin to its celestial destination.

This is the inner journey connecting our Earthly *Meeting of Yin CV 1*
to our Heavenly *Hundred Meeting GV 20*
through all the 8 Extraordinary & 12 ordinary channels.

As our *human* spirit *travels* through these inner *channel pathways*,
it gets *led astray* by the world through which it *travels*.
Forgetting its Source Qi origin & Original Spirit destination,
spirit's *heart*mind attaches to its worldly experiences.

The *Great Way* might be imagined as the *Great Thoroughfare Chong*
following its Taijillumination directly from Earth back to Heaven.
Whereas the *bumpy*, *crooked paths* might be imagined
as all 8 extraordinary & 12 ordinary channels
imbalancing into the sickness & suffering of worldly ways.

As human spirit loses its *Way (Jing* 徑),
its inner *channel-pathways* (*Jing* 經) become *bumpy & crooked*.

To keep spirit on *Chong's Great Thoroughfare*,
Conception Ren & Governor Du arise to balance Yin & Yang.
When spirit falls down into yin lumps,
Masculine *Du* is able to lift Yin back up.
When spirit ungrounds into yang rebellion,
Feminine *Ren* is able to calm Yang back down.

The more Masculine *Du &* Feminine *Ren* mutually exchange,
the more the central *Chong* stays on its *Way*.
The less *Du & Ren* inter-relate, the more the central *Chong* drifts off
into the *bumpy crooked pathways* of 12-channel sickness.

Off we go down those narrow dark *pathways*,
lead astray by our inner dæmon playmates.
Playing with the devil[89], the devil happily plays us back.

89 Perhaps the devil is not so much the perpetrator of evil, but the natural antagonist which matches our waywardness to perfection. These devilish games, which we inevitably must lose, return us to the light.

7
Life Cultivation

Called *YangSheng* 養生 in Chinese, *Yojō* in Japanese,
Life-Cultivation is truly profound.

Fundamentally, right from the very beginning,
technique must be based on Spirit.
Yellow Emperor's Internal Classics, Spiritual Axis 8

When *technique* for every thought, action, breath & treatment
is *based on Spirit*
then we are truly on the *Great Way, the Dao* 道.

It is the author's intuitive & experiential postulation
from Daoist Medical & Qigong scriptures,
that the *Great Chong* is a spiritual passageway,
which *thoroughfares* our individual spirit (soul)
from birth to death to birth again, through our many lifetimes & lifeforms.

Chong, birthing our spirit into existence, channels us to our enlightened end,
or more precisely, into an enlightened Way of *QiDoing.*
Therefore, focusing *YangSheng* 養生 practices on *Chong*
is profoundly transforming.
As the Great Passageway from Earth back into Heaven,
Chong thoroughfares up through the centre of our organs into our *brain*,
supplying them with endless Source Qi & essence,
or at least as endless as our practice allows.
Chong's Tap-root:
From the perineum's *Meeting of Yin CV 1*,
Chong tap-roots our Qi system down through the legs
into the ground for standing & walking on Earth.

Through *Yin Valley Ki 10* on inside of the knees,
Three Yin Meeting Sp 6 on inside of the ankles,
& *Gongsun* (*Yellow Emperor*) *Sp 4* on inside of the feet,
Chong taproots through the legs to the soles of our feet.

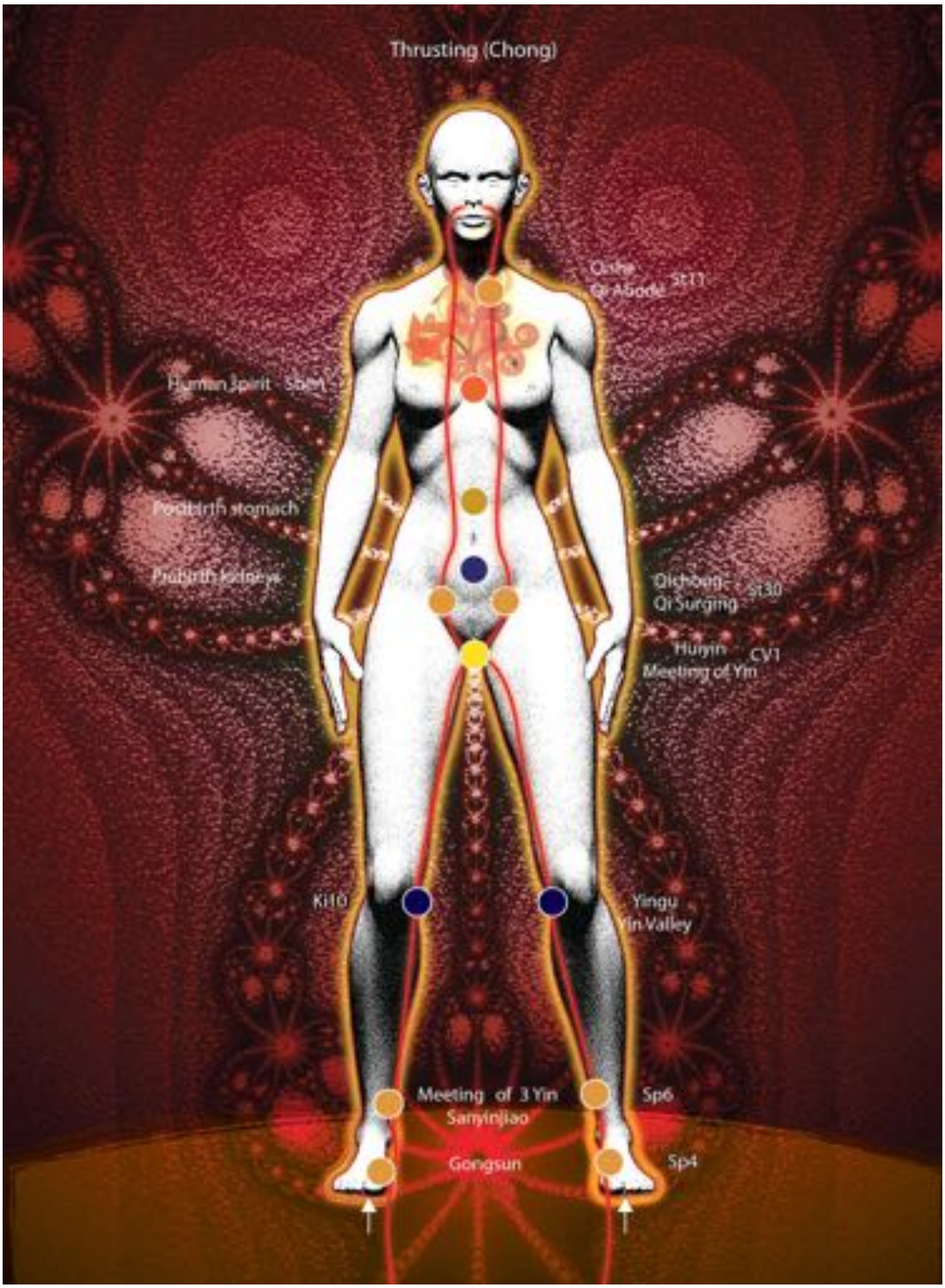

Figure 15. The *Thoroughfare Chong* channel

When standing, *Bubbling Springs Ki 1* in the soles
interconnects to planet Earth's ethereal field.
When sitting, *Meeting of Yin CV 1* in the perineum
directly interconnects to the planet's Spirit Qi.

However, as duality is an illusion[90],
not absolutely real,
our inner *Meeting of Yin &* planet Earth are not actually separate.

Meeting of Yin does not really draw Qi from the planet outside,
but rather *responding* to our inner Heavenly crown's *Hundred Meeting GV 20*,
it *receives* Spirit source from within.

Nor are our legs really separate from *Meeting of Yin* either;
they may be *imagined* as long roots
grounding our lower belly into the soil outside
when standing in Qigong meditation.
Imagined, because the *Deity of Earth*,
as a *Celestial* Consciousness,
is beyond the comprehension of our human *heart*mind.
We can only see Her *image* reflected in nature.

By studying the Daoist Canons which poetically describe her mysterious Ways,
we can begin to see her resemblance in the landscape of our minds.
By watching, tasting, smelling, listening & touching
her constantly changing yinyang 5-elemental nature,
we can begin to feel her unchanging Spirit.

Once we can feel Her trees, animals, oceans & rocks...
then man shall find that Heavenly God he has so desperately sought.
We shall find HIM inside of HER!!!
Oh silly silly man, whilst you worship your god in the far-*unseen* skies,
you kill god's *image* living in Mother nature.
You kill god's divinity living inside your own *human nature*!

Respect *Earth Mother*, Cultivate your *Humane Nature*
& you shall find the *Heavenly Elderly Father* shining in your *heart*.

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90 In the esoteric arts, duality is an illusion. You & me, male & female, day & night, are all divisions within mind. The author prefers relative reality to illusion. Relativity provides a reality to life, whilst maintaining the emptiness of the illusion.

8
Similarities with Tantric Yoga
The ***Kun*** from ***Kun****dalini*

Imagine the ancient yogis & sages several thousand years ago,
sitting up in their Himalayan retreats, sipping magical tea together,
contemplating the *mysterious Ways of the dark-unseen female*.

Could they have referred to her *image/form* as ***Kun***?

Kundalini literally means a coiled-up energy
or the power that dwells in a cave (*kunda*).
Kundalini is a form of the Goddess and should be worshipped as Her power.

Tantric Yoga and the Wisdom of Goddesses p30
Dr David Frawley 2002 Delhi India

From the ***Kun****da*, an Earthen *cave* hollow,
the *form or image of the Goddess* comes *coiling* out.
Worship your *Goddess* within
& you shall attain the *power* of the *dark-unseen Female*.

Kundalini is the serpent power or sleeping Sakti,
that has 3 ½ coils with face downwards, *in the Muladahara Chakra*,
at the base of the spine.
Kundalini is awakened and passes upwards along the Sushumna Nadi.

The Science of Pranayama p30
Sri Swami Sivananda

Muladahara Chakra: Root *Chakra*
S(*h*)*akti: The form*/image *of the Goddess energy* within
Sushumna Nadi: primary *tantric yoga* channel

Shakti awakens from her ***Kun****da cave,*
the Root *Chakra at the base of the spine*.
She *awakens* from life's unconscious slumber
and passes upwards along the primary *tantric* channel,
the *Sushumna Nadi*.

Sushumna is the most important of all the Nadis.
It is the sustainer of the universe and the path of the universe
and the path of salvation.
Situated at the back of the anus, it is attached to the spinal column
and extends to the Brahmarandhra of the head and is invisible and subtle.
Sushumna runs along the centre of the spinal cord or spinal column.

The Science of Pranayama p29
Sri Swami Sivananda

Brahmarandhra is the head fontanelle at the top of the head,
(*The Science of Pranayama's* Glossary p124).

Similar to the *Great Thoroughfare Chong*,
the *Sushumna Nadi is the most important of all the Nadis*
& opens fully when *Goddess Shakti*, *(Deity of Earthly **Kun**)*, *awakens* within.
This awakens our human spirit back into its *path of salvation*.

The awakened *Shakti*, arising from Her ***Kun**da cave*,
enters *Sushumna at the back of the anus, at the base of the spinal column*.

As the divine *serpent power*, our inner *Goddess*
rises up *the centre of the spinal cord extending to the top of the head*.

Like the *Chong Thoroughfare*, *invisible and subtle*,
the Sushumna connects the perineum to the crown
uniting *Goddess Shakti* with Lord *Shiva* within.
In a parallel universe, Earthly Deity ***Kun*** unites with Heavenly Deity *Qian*.

There are two nerve-currents one on either side of the spinal column.
The left one is called Ida and the right one is known as Pingala.
These are Nadis. They are subtle tubes that carry Prana.
The Moon moves in the Ida and the Sun in the Pingala.
Ida is cooling, Pingala is heating.
Ida flows through the left nostril and the Pingala through the right nostril.

The Science of Pranayama p28
Sri Swami Sivananda

Whilst *Conception Ren & Governor Du* balance their central *Chong*,
Ida & Pingala balance their central *Sushumna*.
Ren & Ida, both being the yin *moon's* Qi/*prana*,
cool & calm the central channel/*Nadi* when it over *heats*.
Du & Pingala, both being the yang *sun energy*,
warm & activate the central channel/*Nadi* when it is *cold*.

The fundamental difference seems to be that whilst
Qigong's central channel passages through the torso/head's central organs,
Tantric yoga's central *Nadi* passages up through the *spinal column's* centre.

Ren & Du, then balance their central channel from front & back,
whilst *Ida & Pingala* balance their central *Nadi* from *left & right*.

Like two serpents helixing in coitus,
Ida & Pingala spiral up through the *chakras* in the *Sushumna*,
their heads meeting in the *left & right nostrils* where they balance breath.
This breath balances the *moon & sun prana*.

Alternate Nostril Breathing
Closing right nostril with tip of right thumb,
breathe in thru left nostril.
Close left nostril with ring & little finger tips of right hand,
breathe out thru right nostril.
Breathe in thru right nostril & close with thumb.
Breathe out thru left nostril.

Clive Sheridan Yogiraj, Classical Hatha Yoga

By balancing breath through your *left & right nostrils*,
you balance your *moon & sun prana*/Qi.

Breath balances Yin & Yang.

9
Similarities with Kundalini Yoga

Kundalini Yoga

By means of Shakti Yoga, the Tantric yogin attains discipline of body and mind and then proceeds to the mighty task of awakening the dormant, or innate, powers of divinity within himself, personified as the sleeping Goddess Kundalini.
One by one the psychic centres, or chakra, of his body are brought into functioning activity, as the Goddess awakens in the Root-Support Lotus (Skt. Muladhara Chakra) situated in the perineum, at the base of the spinal column, and rises, chakra by chakra, to meet her Shakta, the Lord Shiva, who sits enthroned in the Seventh Chakra, in the pericarp of the Thousand-Petalled Lotus (Skt. Sahasrara Padma) in the brain centre. Then, from the mystic union of the Shakta and the Shakti, is born Enlightenment; and the yogin has attained the Goal.

Tibetan Yoga and Secret Doctrines p32
W Y Evens-Wentz

Shakti & Shiva (*Shakta*), are our inner *goddess* & god personified.
Yogin is a practitioner of yoga.
Muladhara & Sahasrara Padma, are the Sanskrit (*Skt*) names for the 1st root & 7th crown *Chakras* respectively.
Pericarp: a botanical analogy from *the part of a fruit formed from the wall of the ripened ovary*, (British English Dictionary).

The *Tantric yogin*/Sexual Qigongist
awakens the dormant, or innate, powers of divinity within themself, personified as the sleeping Goddess Kundalini.
Even though *Shakti* is not of physical human *form*,
we *personify* her *image* as a majestically beautiful *Goddess*
whilst *tantrically* meditating inside our *Kunda cave*.

Our divine masculine stimulating *Kunda's* deepest space,
arouses our inner *Shakti* into *tantric yoga*.
Helixing up the spine, She engulfs *Lord Shiva's Thousand-Petalled Lotus*.
Rooting the *brain* stem down into *Shakti's cave*,
the yogin is born into *Enlightenment*.

By focusing 100% of spirit into our *Kunda cave*
Shakti Goddess will most certainly *awaken*.

By fully rooting the stem of *Lord Shiva's Lotus*
deep inside the *root Chakra,*
the *thousand-Petalled Lotus* will most certainly blossom.

Fully conscious deep inside *Shakti*,
Lord Shiva desires nothing else.
Not one ray of his focus, escapes her attraction.

The *perineum's* first *Root* & crown's *Seventh Chakras*
compare with Earthly ***Kun*** *CV 1 &* Heavenly *Qian GV 20*.

The other five *chakras* compare to the major Spirit Hollows
on the *Heavenly Circulation* of *Du & Ren*.
These facilitate our journey into five different Qi vibrational realms
experienced as human *Shen*.

Dictionary Origin of Cunt: Middle English: of Germanic origin;
related to Norwegian and Swedish dialect kunta, (*British English Dictionary*).

With a slight *dialectic* slant of tongue, *Kunda* easily becomes *kunta/cunta*.

Cun & Kun, both being pronounced as '*Kun*', as in '*Kun'dalini*,
may make *Cunta & Kunda* the same.
As *Dao* (道), meaning the Way,
becomes *Tao* (道) in Chinese,
so also *kunda* may become *kunta*.

Could European romantics, in the middle ages, have borrowed *Kunda*
to poetize the beautiful flower-like female genitalia,
naming it *Kunta/Cunta*?

Where Middle English's *Kunta* (*Cunta*) is the anterior aspect
of a woman's Root *Chakra*,
Sanskrit's *Kunda* is the ethereal aspect of the entire pelvic floor
from the anus to the root of the genitals,
for both women & men alike.

Could then have the misogynistic men in political & religious power,
fearful of their own inner dæmonic possessions,
demonized & vulgarized *kunta* into *Cunt*?
(When the 'a' is dropped from *kunta/cunta*, to become *cunt*,
it is commonly used as a curse.)

Seeing their own diabolical reflection in their own *dark-unseen feminine*,
these unholy men have persecuted the light witches[91],
burning both powerful women & holistic medicine on the stake.

Haunted by their own deep-*dark* desires,
these self-possessed men
project their own Satan out onto others.

Hell might be a fog of our own warped *unconscience;*
an unconscious lack of conscience,
misting over our *spirit valley*.
A realm of dæmon lords, their gangs of ghouls & ghosts,
haunting the *entrance to our mysterious female*.

Let's transcend this ignorance,
exorcise these inner dæmons,
so as we may be able to embrace our *Goddess Shakti*, within.

For when our ***Kunda*** is aflame with conscious spirit
our *serpent Goddess* helixes up into Heaven.

91 Light witches need not be women alone. They can be both women & men coupling, who use the light-*powers* of the *dark-unseen* to holistically heal.

10
Gate of Breath

It (*Source Qi*) *is said to be the moving Qi between the kidneys*;
foundation of 5 yin & 6 yang organs;
root to the 12 channels;
gate to the breath;
& the source to the triple heater.
From all this it is given the name,
Spirit that protects against evil (*pathogenic Qi*) *for the whole of a life*.

Explanation of the Canon of Difficulties
Difficulty 8, Toyo Gakujutsu

The space between both *kidneys* where the Qi *moves*
is the *Gate of* our *Breath*,
where we deep breathe Qi in from the air
& up from the *Source*, *Kun*.

When we deep breathe from our lower belly between both *kidneys*,
our *12 channels root* into their ground,
our *5 yin & 6 yang organs* have stable *foundation*
& our *triple heater* draws from its *Source*, *Kun*.

Whereas the Qigong text scribed in the previous chapters
speaks of the 3 *Dantians* to explain self-cultivation techniques,
the Canon of Difficulties, as a medical text,
speaks of the 3 heaters to explain the complexities of human illness.

Where the 3 *Dantians* are Earth (*Di*) ↤↦ Human (*Ren*) ↤↦ Heaven (*Tian*),
the 3 heaters are essence (*Jing*) ↤↦ Intent (*Yi*) ↤↦ human spirit (*Shen*);
the 3 heaters fit within the 3 *Dantians*.

Whereas the *11-organs* & *12-channels*, fit within the 3 heaters
to form & function our *heart*mindbody,
the 8 extraordinaries fit within the *3 Dantians* to channel Qi & essence,
in & out of this *heart*mindbody.

When the *triple heater*'s organchannels
ground through their lower heater
into *Kun's Source* in the *lower Dantian*,
we attain sage-like health.

Breathing through our *Gate to Breath*
where the *Qi moves*
is the foundation of *Life Cultivation*.

Pause in your flow of thoughts & lightly place your hands over your lower heater.
Feeling your *Spirit Valley*; *Sea of Qi CV 6~Stone Gate CV 5~Gate to Source CV 4,*
visualize *Qi moving*[92], feel life pulsing between your *kidneys*.

As you inhale through your nose, allow your lower belly to expand,
like a balloon filling with air.
As you exhale through your nose (or mouth),
allow your lower belly to deflate, like a balloon emptying of air.

Inhaling, expand your lower belly & pause,
imagine Source Qi filling you up.
Exhaling, push your lower belly into your spine & pause,
imagine stress Qi leaving your body.

Deep breathe in through your nose & pause,
breathe out in one long exhalation, through your mouth or nose & pause.

Finding a rhythm between in~pause~out,
out~pause~in, continue lower belly breathing
for as long as you can...

92 Qi is constantly *moving* through the channels from the lower heater. Qi is dynamic, when it stops, our body dies.

11
Shallow Breathing

When breath is rooted in the *moving Qi* between both *kidneys*,
the *11-organs~12-channels* maintain their youthful vigour,
protecting us from evil Qi for *the whole of* our long & healthy *life*.

In deep breathing, air Qi is pulled into the upper heater by the *lung*
& down into the lower heater by the *kidneys*.
An in-breath is thus a function of *lung* as well as *kidneys*.

In shallow breathing, Qi gets no further than the *lung*,
kidneys not pulling Qi deeply down into the core.
Shallow, rapid & irregular breathing is a major symptom & cause of sickness.

When breathing becomes shallow,
our *yinyang organs* lose their *foundation*,
our *12-channels* lose their *root*,
& our *triple heater* loses its *source*;
our *protection* against external *pathogenic Qi*, our immunity[93], declines.

With declining Source Qi,
the elemental pathogens of anger (wind), anxiety (fire), worry (earth),
sadness (metal) & fear (water) self-generate within us, causing emotional disharmony.
Disharmonies:
Internal wind-anger attracts external wind,
causing stiff tendons & more agitation.
Internal fire-anxiety attracts external heat,
causing hot flushes & more flusteredness.
Internal cold-loneliness attracts external cold,
causing tightness & more inward isolation.
Internal damp-fear attracts external water, causing oedema & more fear.

From an unhealthy intake of food & drink
to non-regenerative disposal of human waste, as well as over-working,
an inner ←→ outer planetary imbalance occurs.
This disrupts the earth element into worry & illogical thought.

---

93 See Immunity at end of chapter.

Without the integrity of inner & outer balance,
internal & external elements mix without order.

So placing both hands on your ribcage[94],
feel your diaphragm as you breathe in & out, out & in.

Inhaling, feel your diaphragm inside your ribs pulling air Qi down & in,
exhaling, push the air Qi out of your *lung*, pause.

Sucking the air Qi down & in with your diaphragm,
expand your entire *lung* from the area under your lateral wings
to the area under the clavicles[95] & pause.

Exhaling, push all the toxic air Qi outside.

Now imagining your diaphragm extending down into your lower belly,
draw the in-breath down deep within yourself,
pausing in your deep core.
Breathe out in one long continuous stream & pause...

Immunity

True immunity is not in pharmaceuticals,
it is in a full belly of Qi.
Under the constant siege & incredible power of the natural forces,
these artificial barriers begin to crack.
Like a seawall trying to defend against tidal waves & typhoons,
these artificial barriers must inevitably crumble.

'Climate Change' is not just an external force affecting our planet,
but also an internal one disrupting the Qi cycles within our *heart*mindbodies.

Whilst the lower *Dantian's* Source Qi is our lifelong immunity,
the triple heater is Source's *Way* of adapting to Climate Change.

---

94 The *liver & gallbladder Gathering Mu* hollows in the ribcage easily over *gather* wind Qi, which stiffens the diaphragm muscle into constricted breathing.

95 Expanding the upper chest activates the *lung* Organ (*Central Residence Lu 1*) in the hollows under the scapular, next to the shoulders.

12
Lifelong Spirit

Source Qi is the Spirit that protects against evil (*pathogenic Qi*)
for the whole of a life.
Explanation of the Canon of Difficulties
Difficulty 8, Toyo Gakujutsu

When breath is deep & Source Qi full, no elemental pathogen,
no virus, no bacteria, no imbalanced human emotion, no malevolent spirit
can penetrate our field & get in.

Only when this Qi begins to wane,
do these seemingly malevolent forces invade.

Seemingly because lifeforms, such as bacteria & viruses,
are merely Mother Earth's little helpers
which break our body back down into soil.
When our *Source Qi Spirit* is no longer strong enough
to *protect us against* outside elements, we die.

Softly this Spirit source wells up from our *Kun*,
its emergence begins our life, its exhaustion ends our life.
Its existence determines our immunity & lifespan.

So placing both hands over your lower belly in Qigong meditation,
imagine Qi *moving* between your *kidneys*.
Whilst deep breathing in & out, out & into this lower belly,
lightly lift your heavenly crown up into the sky
& then simply allow the rest of your body to sink down with gravity.

Become aware of any body-part which juts up;
a shoulder, an elbow, a rib cage, a wrist, an eye or a cheek...?
relax it if you can, accept it if you can't.
Now imagine Qi welling up through your perineum *Kun*,
filling your lower belly,
fortifying your *kidneys* with immunity & longlife.

13
Bare Feet on Earth

A Tale *'Ai Tai To*, the ugly Man' by Chuang Tzu:

> *A tale by the famous Daoist master, "Ai Tai To was strong and robust, even by country standards. How he could maintain his health so well with the simple food of the country and his own often backbreaking labour, I did not understand. I, who had lived all of my life at court, could barely keep up with him when we went on a walk later that day. He stopped and showed me how to breathe 'from my heels'. He told me that if men only knew how to breathe properly, many of the diseases that laid waste to us all could easily be avoided"*
>
> *Tales from the Tao*, Solala Tower

A *famous Daoist master*, Chuang Tzu,
instructs us to *breathe from our heels* when standing or walking on Earth.

When standing or walking,
the legs filter Earth Qi before it permeates the pelvic floor.
The soles of the feet connect to planet Earth & the perineum connects to inner Earth.
Both can be visualized as *Kun*.

In Standing Meditation,
breathing from *Gate to the Breath* in the lower belly
draws Qi up from the ground[96],
through the *heels*, legs & pelvic floor into our *kidneys*.

Likewise, properly planting feet into the ground
connects breath in the lower belly to the Source Qi of *Kun*.
So, as you stand barefoot upon the Earth, feel your soles,
from *Bubbling Spring Ki 1* in the front to the *heels* in the back.
Firmly grasp the grass, soil, sand or rock with your toes.

Rolling forward, feel *Bubbling Spring* press into the ground.
Align your knees with toes below & your pubic bone with solar plexus above.
Make sure your knees do not go in front of your toes.

96 The ground is both within & without; inner ground & outer ground.

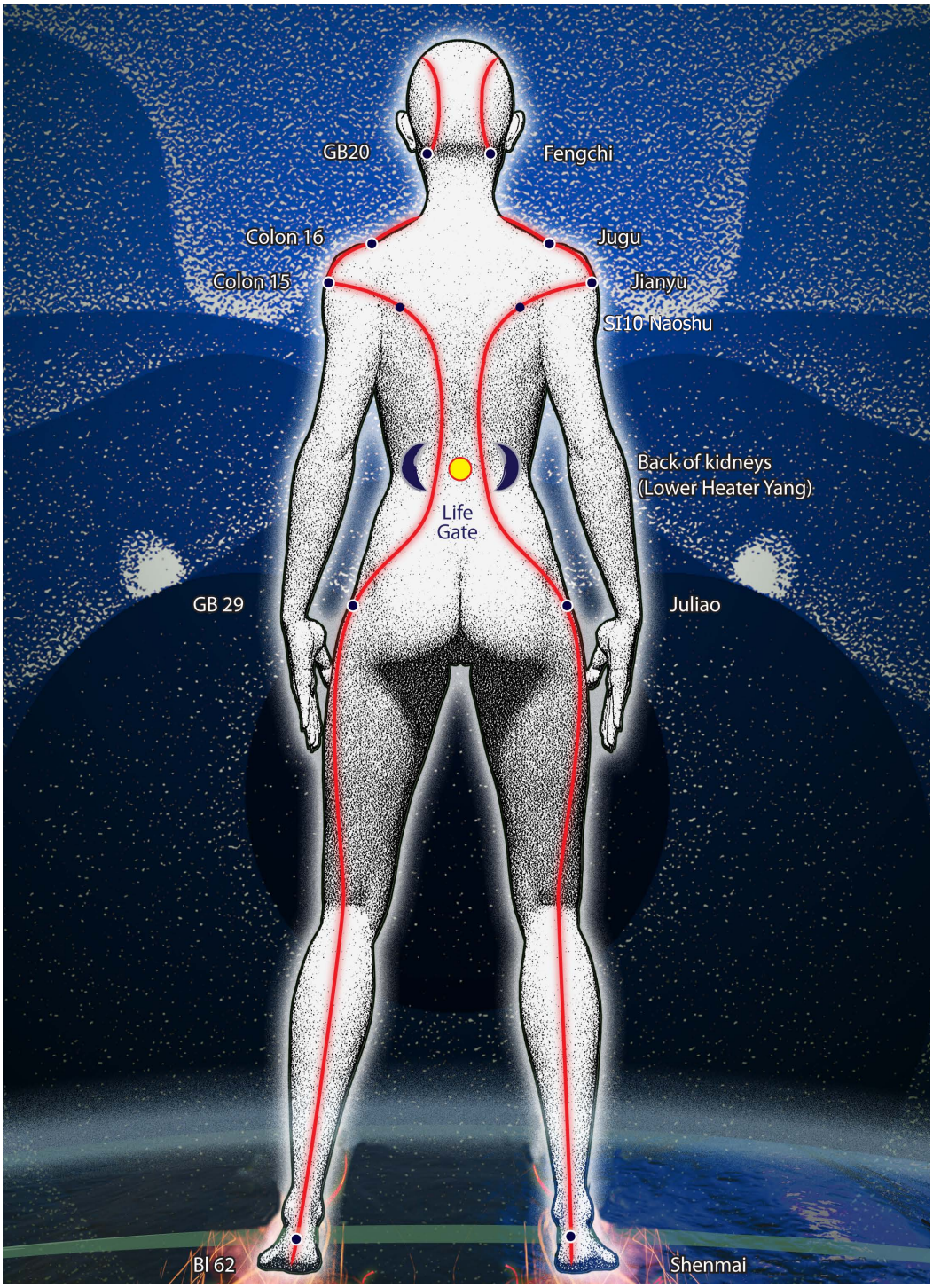

Figure 16. The *Yang Motility* Channel (back)
Refer to figure 29 P360 for further hollows on lower leg

Rolling backward, feel your *heels* press into the ground,
align the *heels* with your curved lower back,
as you gently tuck the tailbone into the perineum.

Rolling forward warms *heart*mindbody into active yang,
by aligning with *heart's* solar plexus
in *Great Tower Gate CV 14.*
Rolling backward cools us into calming yin
by aligning with *kidney's* lower back,
from *Long Strong GV 1* in the coccyx
to *LifeGate GV 4* in the small of the back.

As *Ai Tai To* instructs, *breathing from the heels is breathing properly*,
if people only knew this,
they would avoid all the diseases which lay waste to their lives.

From centre of the *heels*, *Yin & Yang Motility* channels arise
ascending into the yin & yang *kidneys*,
ascending into the right & left *brain*.
QiDo it!
Gently squeeze your knees & feet inward, where *Yin Motility* ascends,
feel your body sink calmly,
feel your *heart*mind centrally align to its inner TaiJi axis.
When gently tilted into *Shining Sea Ki 6*, on inside of the ankles,
Yin Motility activates[97].
Assume the *Kungfu* horse riding stance.
Whilst gripping your big toes & inside of *heels* firmly in the ground,
push the outside of your feet & legs outward.
Feel Qi extend powerfully out through the *Yang Motility* channels
on side of the legs,
especially through *Extending Channel Bl 62* on outside of the ankles.
When in proper horse-riding, *Extending Channel* activates *Yang Motility.*

Whilst Qi uplifts through your Heavenly crown,
gently shift your stance by swaying forward & backward, inward & outward,
remembering your comfortable footing.

Everyone has their own particular yinyang balance
when standing Here on Earth.

97 *Yin Motility* sinks & internalizes all rebellious Qi.

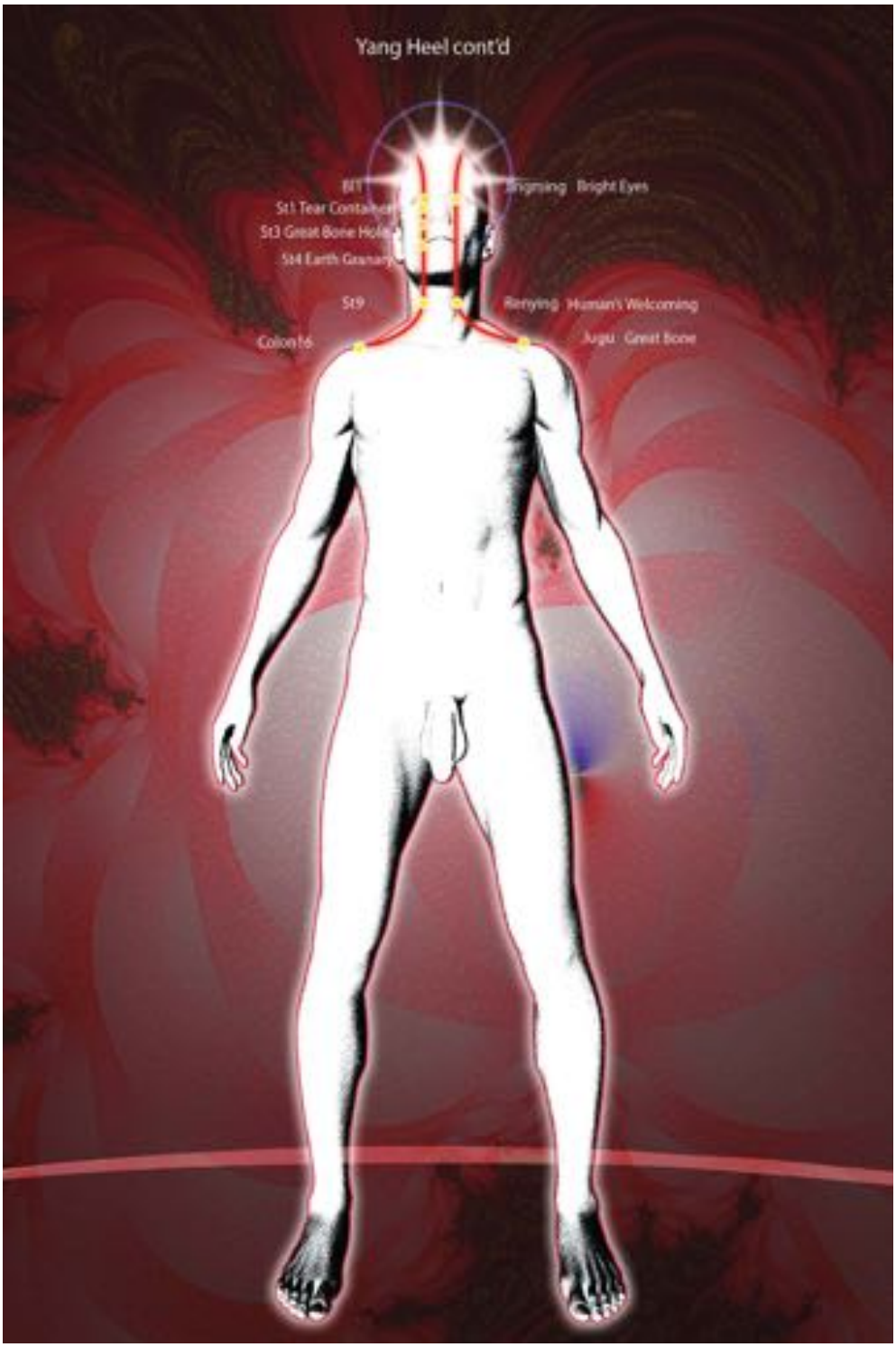

Figure 17. The *Yang Motility* Channel (front)

14
The 4 Qigong Postures

Qigong *Master B. P. Chan once asked me*,
"Why do you think we learn these complicated healing arts?
You know, hold your hand this way, keep the feet parallel, breathe like this,
visualize the qi moving from this acupuncture point to that ...."
He answered his own question.
" I want to find out, is this hand really my hand? Is this leg really my leg? "
In other words, the purpose of Qigong *is to understand*
"the four virtues (si de) of being human."
What are these four virtues? How to lie down, sit, stand, and walk.
It seems so simple, until we try it.

The Way of Qigong,
The Art and Science of Chinese Energy Healing
Kenneth S. Cohen p134

Yes, *why* do we *learn these complicated healing arts*,
when we are told the final answer lies in simplicity?
And yes what are these things which we feel as our *arms*, *legs*, fingers & toes?
What are these *acupuncture* hollows where we *visualize Qi*?
Indeed, what is this Qi?
We do feel something moving within our bodies;
an electric pulsation, a magnetic pull[98], an ache, a twitch...
Our teachers tell us this is Qi inside our *acupuncture* channelhollows.
Complicated systems are transmitted
down from ancient canons scribed by ancient sages.
These systems are taught to us by our teachers
who show us the 'How', not the 'What' of finding our Way.
But really, what is our Way & what is this Qi we are feeling?

The answer is in our perception of Nature, both within & without.
As human *Shen*, we are only partially perceiving the truth.
We are both right & wrong!
The absolute truth is, as yet, beyond our human senses.

98 Whereas an electric sensation is more yang relating to sun, a magnetic sensation is more yin relating to moon. Hence Qi can be called electromagnetic energy.

For this reason, we study the *complicated healing arts*.
We diligently practice day after day, year after year,
decade after decade, perhaps even lifetime after lifetime,
in the hope that one day we may finally find our Way!

Spurred on by physical sickness & mental-emotional suffering,
we follow these *complicated* maps through the labyrinth of our life.

We first learn intellectual theory which, like clouds in the sky,
float through the vastness of our mind.

If we take to these new principles & ideas, then we practice & practice
until they become us, we become them.
We remember our Qi art, not with our mind,
but with the muscles which physically perform their moves.

We begin to speak these principles & ideas as our very own truths.
Existentially, they become the fabric of our being.

Each day as we practice, our perception changes,
from an idea in the mind down into the deepest of spiritual knowing.

The more we refine our techniques,
the more refined our spirit becomes.

Each & every morning as we awake early to do our practice,
everything around looks, feels, smells, just a little bit different.

We begin to sense Nature, more & more,
begin to realize that Nature is sensing us back.

From every blade of grass, every leaf on a tree,
from every water-drop in a stream,
Nature knows we are here.
Or should we say She knows we are not 'Here' yet!

Qigong Master B. P. Chan & Master Kenneth S. Cohen both agree
that the *purpose of* Qigong *is to understand*
the four virtues (*si de*) *of being human*.

We *human beings* are always in a state of
lying down, *sitting*, *standing*, *walking* (moving),
or in some transitional pose in-between.

Yoga *asanas* are an extensive range of poses
which move in & out of these 4 basic postures,
with *pranayama* breathing.

By breathing well, we posture properly,
& by posturing well, we breathe properly.

Most people breathe & posture themselves without Qi awareness:
When *sitting,* many people slouch.
When *standing*, they are often bent & crooked.
When *walking,* they usually forget their feet.
When *lying down,* they seldom relax completely on the ground[99].

Improper posture prevents the Heavens
from filling our form container of *heart*mindbody,
with *Virtue* light.

By understanding the *Qigong of standing*, *walking, sitting* & *lying down*,
we enlighten with *virtue*.

99 That is whilst lying down to rest on a bed, couch or ground, allow every body part to mould into the horizontal surface below. Be aware of which body part is not able to mould into the surface below.

15
The Four Virtues

A Qigong Exercise

First <u>*Stand*</u>!
Standing is the posture of the water *kidneys*.
Water is the phase where the 5-elements cycle down into stillness,
before reactivating into graceful movement.

Stand upright, *keep the feet parallel*,
bend knees, gently tuck in tailbone,
consciously relax from anus, up through hips, solar plexus,
shoulders into jaw & eyes.
Spine gently erects, forward curving neck lightly uplifts though crown,
chin is level, teeth & lips Qi-touch,
& tongue-tip lightly touches upper palate.
Consciously *standing* stabilizes the water element,
allowing our *kidneys* to fill with essence *Jing*.

Stable footing Here on Earth brings the *virtue of wisdom* down into the *kidneys*.

Once both feet have comfortably found footing,
begin to <u>*Walk*</u>.

Shifting your stance onto one leg, empty the other leg of its weight.
Grounding with the 1st leg, slowly lift the 2nd empty leg & extend it forward
placing its weightless heel on the ground.

Slowly transfer your weight, through your hips, into the front leg,
feeling its heel firmly press into the ground.
From the heel, transfer your weight through into the front pad,
around *Bubbling Springs Ki 1*.
As this foot gradually takes the weight,
the back one simultaneously releases its weight.

Slowly move the empty back leg forward,
lightly resting its big toe tip on the ground next to the planted foot.
Balancing on one leg, breathe into this pause.
Stepping through,
place your weightless heel on the ground in front, before proceeding forward.

Peripherally scan the view around before committing your next step.
Steps can go backwards, sidewards, forwards or pause,
depending on what you encounter.
Sensitively responding to outside stimuli, we stealthily *move*.

Once you have found root in your step,
you may like to slowly *move*;
walk around changing directions, dance, play some TaiJi...

Consciously *walking, moving* freeflows our wood *liver*.

Moving Qi & blood freely around the *heart*mindbody
brings the *virtue of patience* down into the *liver.*

From this active yet grounded *movement*
calmly *Sit* down upon the earth (element).

Whilst, evenly placing your bottom on a cushion on the ground
or on a chair (if legs are sore & stiff),
maintain your gently upright posture.

If on the floor, comfortably fold legs in front of you.

If on a chair, lightly place the soles of your feet evenly on the ground,
allowing any nervous energy to drain into this Earth connection.

Allow your upright posture to gently sink vertically downward
through evenly balanced hips into the ground.

Breathe into your lower belly whilst you just *sit*.
Inhaling pause, exhaling pause, inhaling pause...

Sitting leads into that 'in-between pause' that space where mind cannot so easily grasp.

Mindfully *sitting* brings the *virtue of trust* down into the *spleen*.

Whereas the metal *lung* simply likes to breathe,
the water *kidney* likes deep breathing,
the wood *liver* likes smooth rhythmical breathing,
the fire *heart* likes conscious breathing,
this earth *spleen* likes the pause in between breaths.

Next *Lie down* on the floor!
Whilst lying on your back,
feel how your body, from heels & legs,
up through hips, lower back, middle back, upper back, neck into skull,
connects to the ground.
Notice where your body juts up,
where it does not *lie* flat on the ground.

Physically shift any tensions, any misalignments if you can.
Lightly breathe into them, if you cannot.

Allow light focus to roam the body
guiding breath into tense body parts,
alternatively into channelhollows.

Do not over-focus, for mental tension generates physical tension.

Allow gravity to pull every body part into the floor.

Resting horizontally on the ground brings the *virtue of integrity* down into the *lung*.

Rest on Mother Earth.

16
The Fifth Posture

Whilst there is a *virtue*-posture corresponding with water, wood, earth & metal,
what about the fire element?

In accord with the Chinese Medical correspondency chart,
the posture for the fire *heart* is *perception;*
the way spirit *Shen* postures itself in the Universe.

By adjusting sensory focus through the eyes,
i.e. *brain* focus through the 6th *Chakra*,
we change our *perception* of the universe.
The Way we feel our *arms*, *legs*, channelhollows changes.

Conscious *perception* brings the *virtue of order* down into the *heart*.

Sensory focusing,
i.e. focusing our hearing, sight, taste, smell & touch,
on an object brings our *Shen* into the material realm.
This enables us to navigate physicality.

Focusing on a peripheral view brings us into the Qi realm.
Like a Samurai scanning a field,
we become energetically aware of what is around.

Expanded innersensing (*Guan*) to 360 ° in every direction,
like a Sage/Buddha existentially being,
we bring ourself into full Spirit focus.
QiDo these 3 dimensional focuses!
First ground yourself in one of the 4 postures,
then focus your 2 eyes on an object.
Exhale, projecting yourself into it.
Inhale, drawing it back into yourself.
Consciously practice this for a while, feel yourself becoming that object
& that object becoming you.

When *Shen's heart*mind unconsciously jumps from object to object,
without any Qiawareness, we get consumed by materialism.
Consuming things, things consume us.

Now expand your eye focus into peripheral vision.

Without moving your head,
look as far to the left & right, up & down as you can.
Look into the distance at the view before your eyes.

Exhaling, merge your Qi into this view.
Inhaling, draw the view back into you.

Slowly move your neck to see what is further around.

Viewing the right, do not lose sight of the left,
& viewing the left, do not lose sight of the right.
Looking up, keep your eyes on the ground,
& looking down, keep your eyes on the sky.

Dilating the pupils, open your eyes into the *Qirealm*!

Like the *GuanYin Buddha* Herself,
semi or fully close your eyes to innerlook (*Guan*), 360 °
at your TaiJi axis within.
Innerlisten (*Guan*) to your Qi as it echoes inside your channels.

Exhaling, imagine your skin pores opening & your Qi expanding outward,
becoming the air.
Inhaling, imagine the air Qi drawing into your open pores,
filling your organs & channels.
Exhaling, imagine your Qi filling the space around,
filling the room, garden or forest air.
Inhaling, imagine the Qi of the trees, flowers, grass all drawing into you.
Exhaling, imagine your Qi expanding out,
becoming the trees, flowers & grass...

As you breathe, adjust your eyes to look into different dimensions;
narrow focus to see the physical,
expanded focus to see the Qi,
inner expanded focus to see into the *dark-unseen*.

17
The Passing of Youth

In our youth, our abdomens manifest as a supple,
warm & firm essence spirit core.

Yet as we age, our Source Qi declines,
causing our lower bellies to grow weak & cold
& our upper solar plexus-chest to grow tense & hot
or tight & cold.

In Channel Therapy, the abdomen is a diagnostic tool.
What sits beneath the navel, inside our lower heater,
reflects the state of *kidney's* essence *Jing* & Source Qi.

As we age, this space naturally loses its firmness & warmth.
Aging prematurely, this space often grows debilitatingly weak
& uncomfortably cold.
What sits inside the solar plexus & chest
reflects the state of the *heart & pericardium*.
If this space grows tense & hot
then it may mean wind & heat have invaded the chest.
If this space grows tight & cold
then it may mean cold has invaded.
If it bloats with oedema,
then it may mean water has invaded.

A distorted abdomen reflects an imbalanced triple heater core,
essence & spirit pulling apart.

When spirit's *heart*mind senses phenomena outside
through its ears, eyes, nose, tongue & skin,
it inevitably must consume essence.
Called the 5 thieves in Qigong,
too much indulgence in sensory pleasure
leads to premature lose of our youthful *Jing*.

Instead meditate; inner-see, inner-hear
inner-feel & *inner-touch* the channelhollows within.

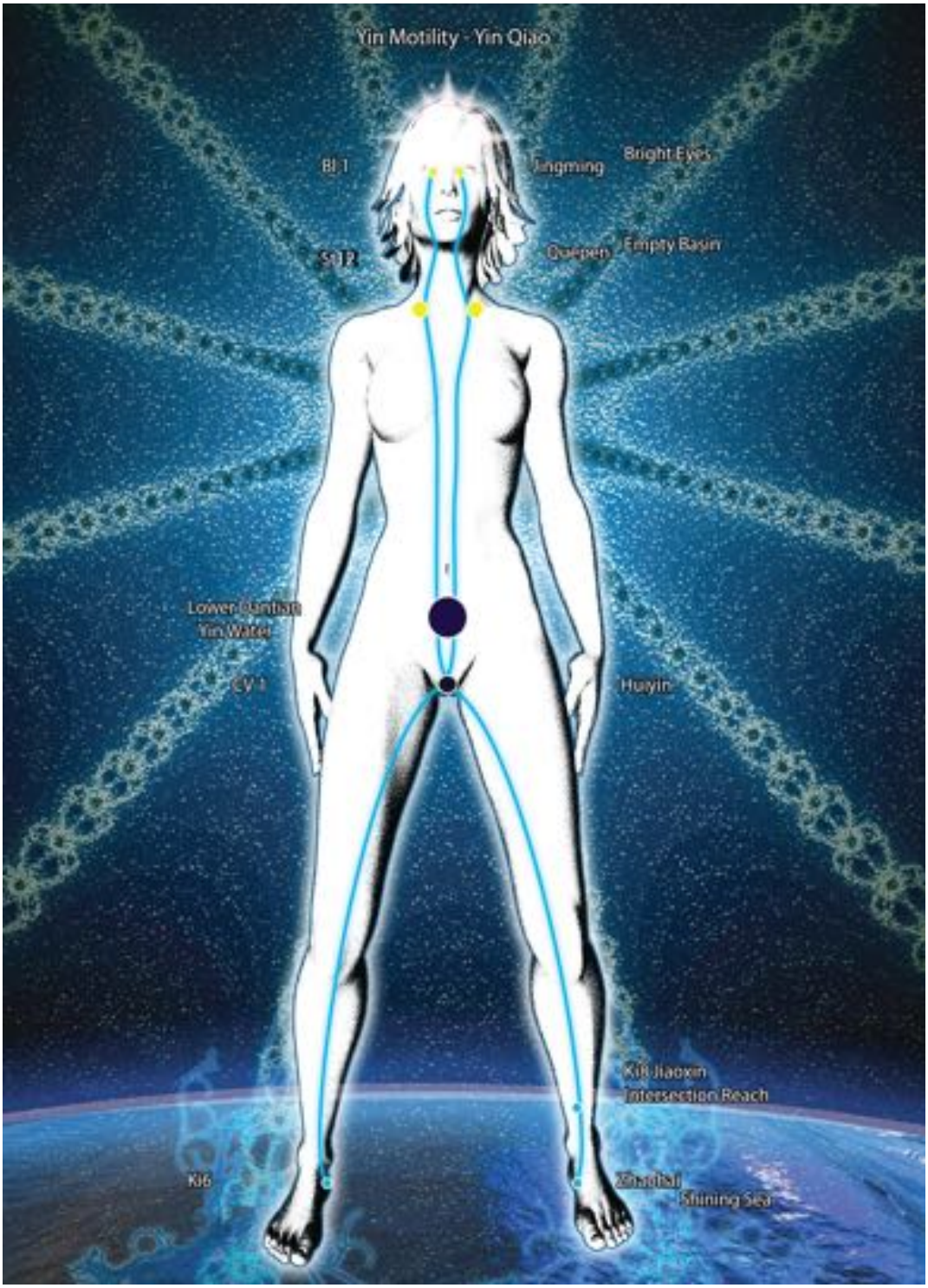

Figure 18. The *Yin Motility* Channel

18
LifeGate Spirit Temple

From Spiritual Axis 5,
Toyogaku jutsu references Jingming Bl 1 in the inner eyes
as LifeGate, *Mingmen*.

Jingming 晴明 translates as *Clear Brightness*,
clearly seeing & brightly shining
through the darkness of ignorant suffering.

The 2 *Motility* channels
flow from centre of the *heels* into *Clear Brightness Bl 1*,
YinQiao flows from inside of the *heels*
to close the *eyes* at night.
YangQiao flows from outside of the *heels*
to open the *eyes* in the morning.
Yin closes, *Yang* opens.

Yin Motility flows up through the front of the pelvic floor (its focal area)
into the root of the sexual organs,
through the yin of the *kidneys* in the front lower belly,
before ascending up into the *inner eyes* & *brain* centre.

Yang Motility flows through the back of the pelvic floor (its focal area)
into the spinal tip at *LongStrong GV 1,*
through *kidney LifeGate* yang in the lower back,
before ascending into the *inner eyes* & *brain*.

Whereas *YinQiao*, draws Qi down from *Clear Brightness,*
YangQiao expands Qi out through the *brain* into *Wind Pond GB 20*
at the base of the skull, left & right.
Each ascends from centre of the *heels* connecting to Earth,
to the inner eyes connecting to Heaven.

These channels activate more powerfully
when we consciously stand, walk & dance.

19
Triple Heater Breathing
Qi-Breathing between water & fire

Start at *Gate to Source CV 4* in the front lower belly.
Pull in-breath back & around through to *LifeGate GV 4*
in the lower back.
Continue pulling inbreath up the spine
into *Spirit Way GV 11* behind the *heart*space, pause.
Breathe out & forward through this *heart*space at *Middle Altar CV 17*,
down through the solar plexus at *Great Tower Gate CV 14*[100],
down the front midline returning to *Gate to Source*.

At the end of the out-breath, pause.
Inbreath draws water up to cool fire,
outbreath descends fire down to warm water.
The pause in between seeks passage into an empty mind.

The circulation can then be reversed
to breathe up the front & down the back.
The circulation can also be turned sideways
to breathe up the right & down the left
then up the left & down the right.
Breathing between water & fire balances the triple heater.

Visualize the smooth rhythm between in & out, out & in,
flowing up & down ~ down & up,
as the harmony of middle heater's earth.
Feel this harmony in the *stomach*-space
halfway between your lower belly & chest.

Calmly return breath to the water element in your lower belly
to end the session.

100 Focusing the chest down through the solar plexus stabilizes *heart Shen*.

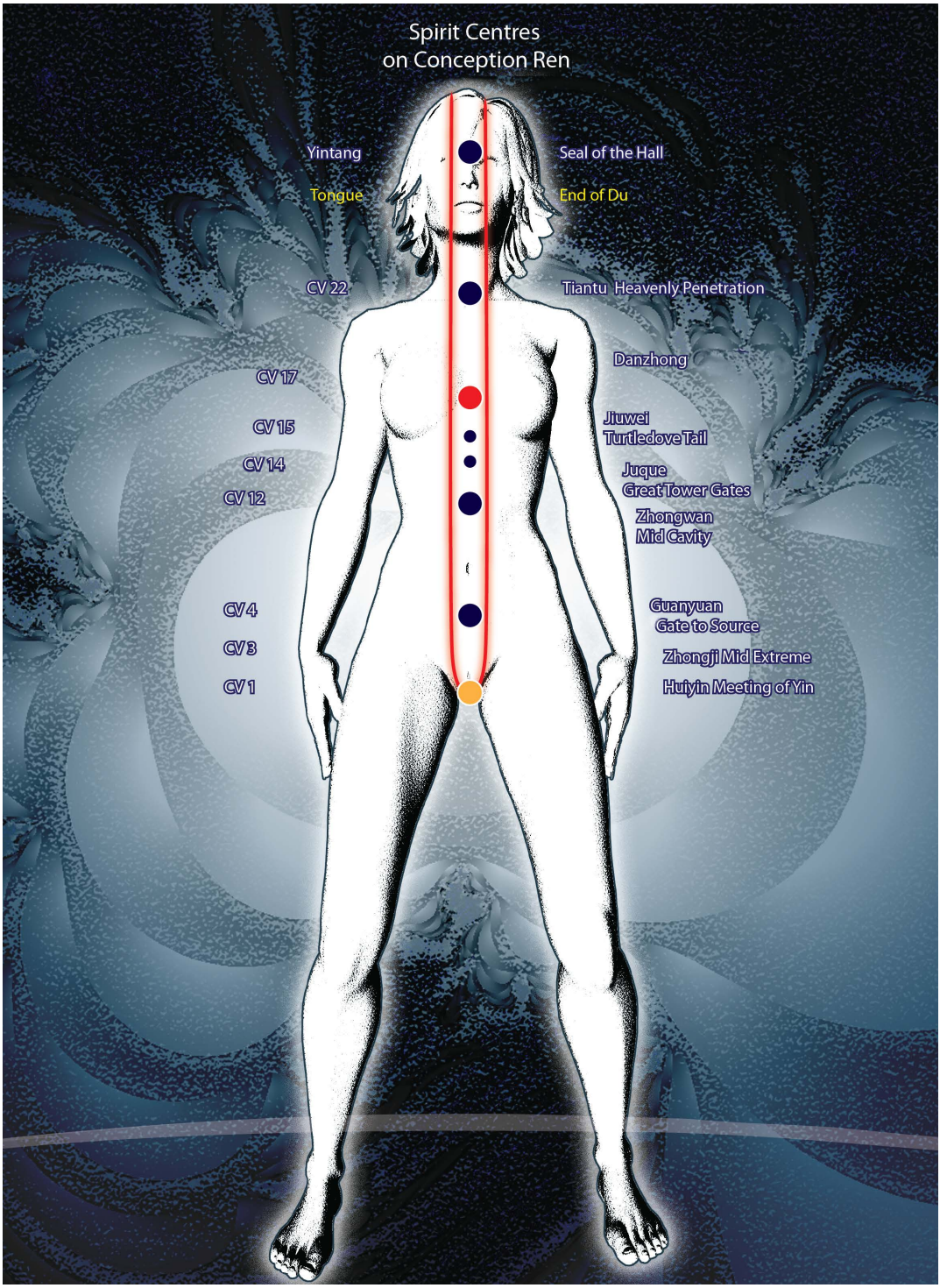

Figure 19. Spirit Hollows on *Conception Ren* Channel (*Danzhong CV 17* translates as *Middle Altar*)

20
The Microcosmic Orbit
Governor & Conception Channels

The functional[101] *channel runs down the front of the body and is yin, female, or cold in quality; the governor channel at the back is yang, male or hot. When joined, these two form the Microcosmic Orbit which links with all the vital organs of the body.*

Awaken Healing Energy through the Tao, Mantak Chia

Up from the pelvic floor, following inside of the spine into the *brain*,
& down to the upper palate, the *Governor Du channel* passages.
It is the most *yang channel* connecting Earth to Heaven,
from the base of our spine & pelvic floor to our head.
Being *yang*, it *channels hot masculine* (warming) Qi.

Our anus must relax for Qi to rise between the perineum & *Governor Du*,
between *Meeting of Yin CV 1 & Long Strong GV 1*.
Our toxic mental-emotional Qi
must release from a relaxed anal sphincter.
Holding on to waste tightens our *heart*mindbody from the sphincter up,
thus restricts flow up to Heaven.

Passaging up from the pelvic floor, up the front midline
& into the tongue root, is the *Conception Ren channel*.
It is the most *yin channel* reconnecting Heaven back to Earth,
from the root of the tongue to the root of the genitals.
Being *yin*, *it* channels *cold* (cooling) *feminine* Qi.

After *Ren* grows upward from the pelvic floor to tongue root,
it naturally flows *yin*-downward from tongue root back to pelvic floor.

These are the primordial *Yang & Yin* of all the *channels*,
giving all other channels their yinyang charge,
vitalizing the organs of the body.

Through the *Microcosmic Orbit* we breathe, aligning our *Jing Qi Shen*
in the 3 *Dantians* between Heaven & Earth.

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101 Functional channel = Conception channel.

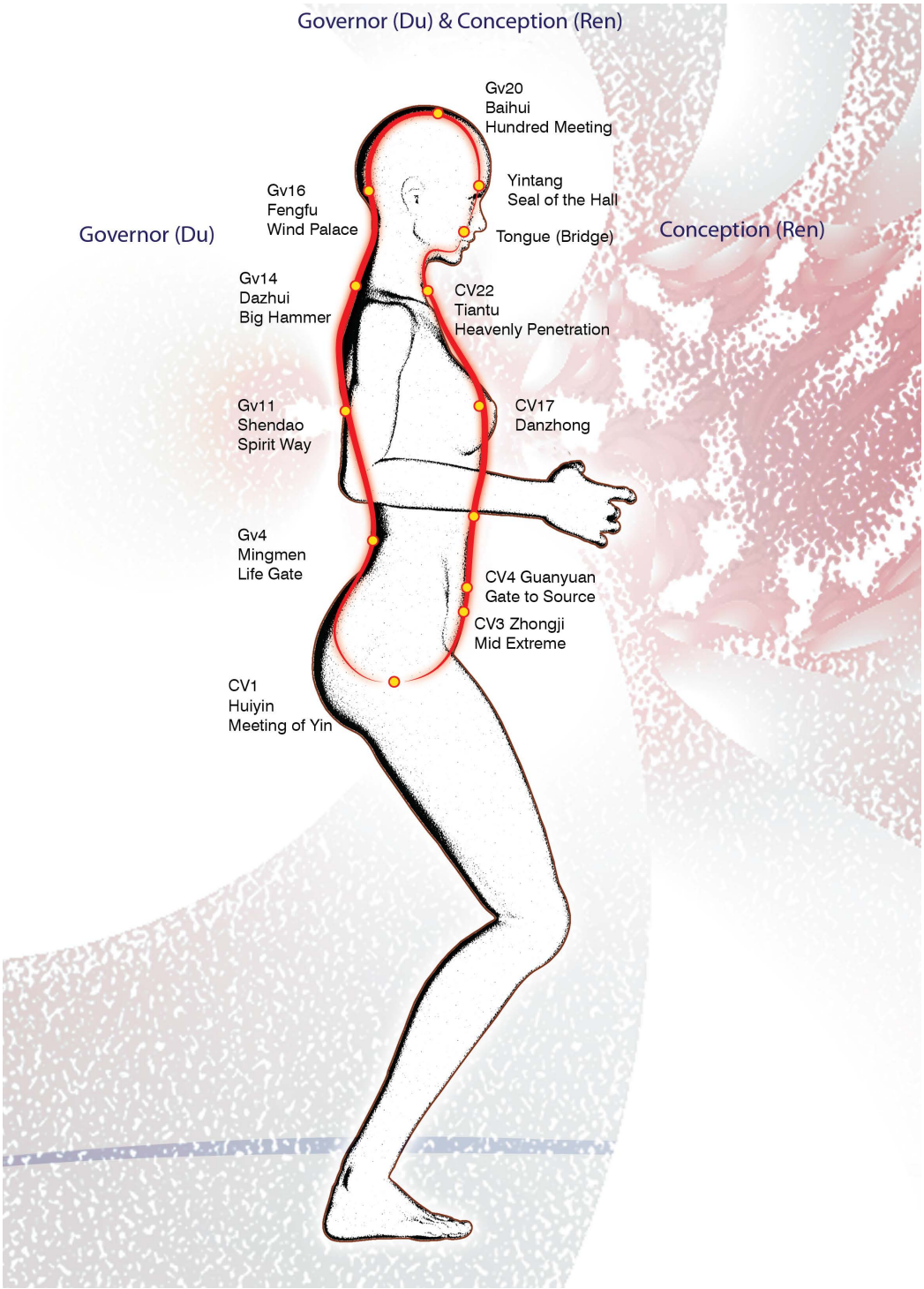

Figure 20. Small Heavenly Circulation (Microcosmic Orbit)

21
Heavenly Circulation
Qi Breathing

The *Microcosmic Orbit* is classically known as the *Small Heavenly Circulation*.

「竜虎昇降」は気功用語である。「竜」は陽気を代表し、
〔虎」は陰気を代表する。陽気が昇り陰気が降るという意味である。

Dragon tiger ascending descending is Qigong *terminology*.
Dragon represents yang Qi, Tiger represents yin Qi.
It means that yang Qi ascends & yin Qi descends.

Thought on Extraordinary Eight Channels （奇経八脈考）p17/18,

Original Chinese by Li Shizhen
Japanese translation by Masayasu Katsuta

Qi breathing between *Kun & Qian*.
Up spine, up to crown & down to palate,
flows the *Governor Du channel.*
Down root of tongue, down to pelvic floor,
flows the *Conception Ren channel*.
Tongue bridges these two *channels*.

Starting at the pelvic floor,
inhale up the front midline to the root of your tongue
drawing *Conception Ren* up to meet *Governor Du*, pause.
Exhale back down the front midline into *Kun's* perineum again.

Pause, then inhale up the spine into the crown
connecting *Kun* with *Qian*, pause.
From the crown, lower your outbreath down into the upper palate
where the tongue bridges down into *Conception Ren*, pause.

Continue breathing back down through the tongue from the *brain,*
connecting the *Du* path of the *Dragon*
with the *Ren* path of the *Tigress* to make One *Small Heavenly Circulation*.

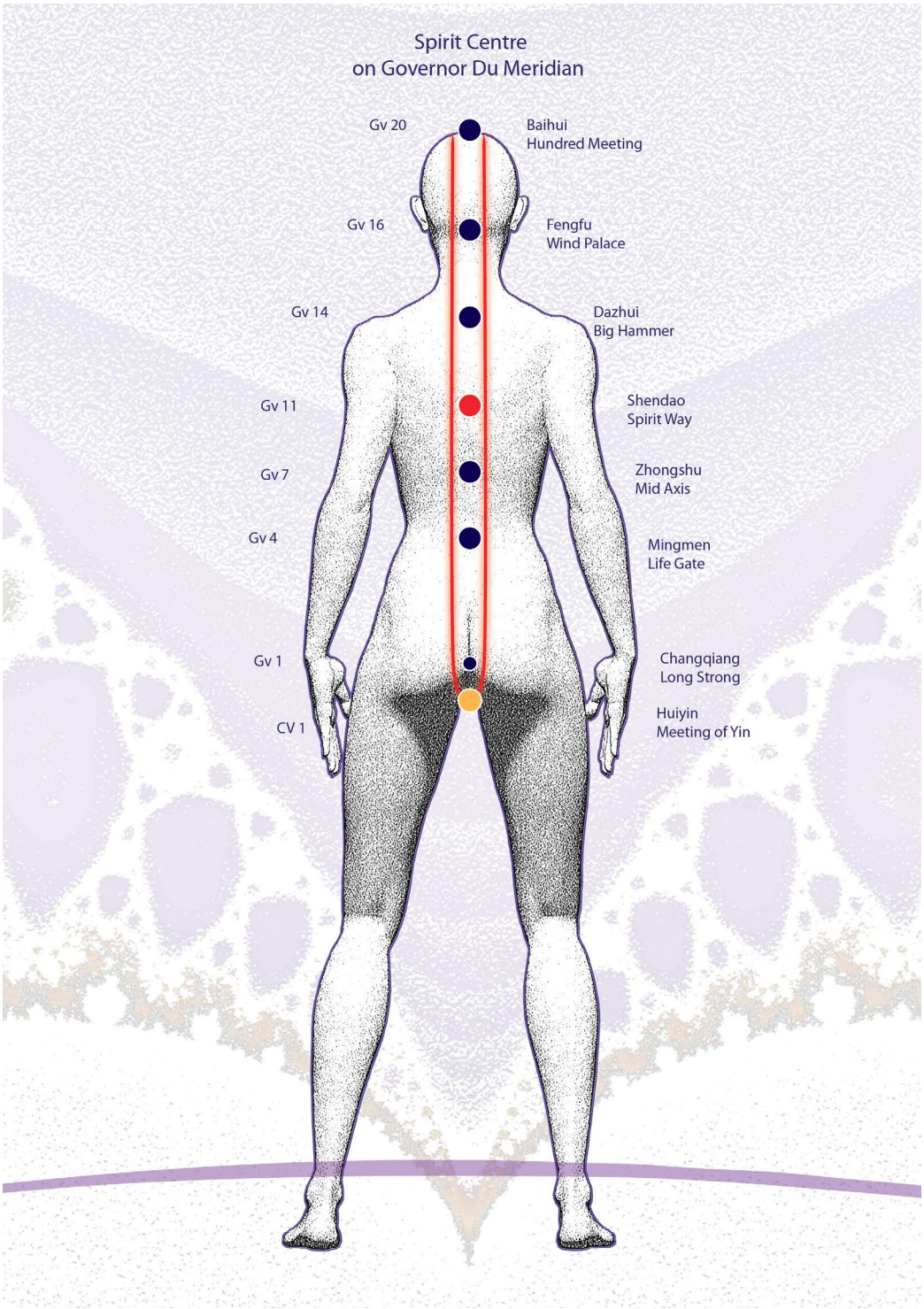

Figure 21. The *Governor Du* Channel

As our mighty *Dragon ascends Governor Du*
our *yang Qi* increases to warm & activate.

As our powerful *Tigress descends Conception Ren*
our *yin Qi* increases to cool & calm.

Imagery whilst breathing

White Tigress climbs front midline
to meet *Jade Dragon* in root of tongue to spirit kiss.

Jade Dragon flies up spine into Heaven, over crown
& down into palate where, through tongue,
he spirit kisses *White Tigress* back.

Down front midline they lovingly entwine,
returning to the lower *Dantian*
where yin & yang sexual essence reunite.
In tongue they kiss, in pelvic floor they sexually entwine.

22
Kun
The Image of Mother Earth

Qian shines into *Kun* (*da*),
an infinitely deep ethereal *cave*-hollow in our Earthly perineum.
Crown's *Hundred Meeting GV 20* TaiJilluminates *Meeting of Yin CV 1*.

Kun's pelvic floor spans from the anus
through the urogenital & pelvic diaphragms to the sexual organ root.

Cunta/Kunda is not just the female genitalia,
but the entire pelvic floor from where the *powerful Goddess awakens.*
Awakens to slay those selfish inner dæmons
which obscure her *dark-unseen gateway*;
which defile Her *image*[102];
which pollute her lush wilderness into an arid wasteland,
both within & without.

As the physical manifestation of *Meeting of Yin CV 1*,
the sexual organ root begins the anterior *Ren channel*
& the anus & spinal tip begin the posterior *Du channel*.

In the middle, the pelvic & urogenital diagrams,
centrally joining these *Ren & Du*,
begin the *Thoroughfare Chong* channel.

The *entrance to the Dark-unseen Female*
is the origin of *Chong's Great* passage.

Therefore, we begin & end our breathing sessions in this HERE,
from the Here of *Kun*[103] consciously present in our *lower Dantian*.

---

102 Humans are only capable of destroying her *image*, her true Spirit is beyond their short reach.

103 Being present in the place where our bottom *sits* or feet *stand*, is to be Here on Earth, in contrast to being present in the Now of Heaven. Now & Here require the same presence.

23
The Holistic Spirit Doctor
Qi Posture in Clinic

A Spirit Doctor's breath is led by Intent *Yi*-mind
through the *channels* of the 3 heaters & 3 *Dantians*.

This is how we align ourself within,
& with the patient outside.

By touching a hollow with *Yi*-mind, its function activates.
By pulling or pushing breath along a channel, Qi freeflows.

Qi touching *LifeGate GV 4* & *Gate to Source CV 4*

The gentle touching of hollows with *Yi*-Intent,
finger or needle, activates hollow function.

In acupuncture medicine, the needle is merely an intermediary tool
through which *Yi*-Intent leads Qi into a hollow.

The Qi Artisan can bypass the needle to connect directly with a hollow.

When a gentle *Yi*-mind touches *LifeGate*,
kidney yang warmth gathers in the lower back,
improving bowel, urinary & sexual functions.

When breath gently pulls Qi up through *LifeGate*,
along the *Governor Du* channel from the perineum,
through the *spine* tip into the *brain*,
yang Qi activates throughout the entire body.

The gentle touching of *Gate to Source*
stimulates *kidney* water in the lower belly.
This cools, moistens & calms the triple heater, and thus the whole body.

Breathing down the *Conception Ren* channel
from the tongue root through *Gate to Source* into the lower *Dantian*,
grounds through *kidney* water into *Kun's Meeting of Yin CV 1*.

Breathing up the *Governor Du* channel from the perineum
through *Wind Dwelling GV 16* at the skull base, into the upper *Dantian*,
uplifts *heart's Shen* into *Qian's* Crown
at *Hundred Meeting GV 20*.

Whilst synchronizing with the rise & fall of the patient's abdomen,
the Holistic Doctor deep-breathes through their *Gate of Breath*
whilst treating their patients.

Whether it be in clinic or TaiJi Circle,
city or mountain,
the Spirit Doctor (*ShenYi*) always *cultivates life & nature*
between *Qian & Kun*.

24
Yinyang Breath Practice

Looking at the following page, see the yinyang symbol as two tadpoles.
Yang black-eyed red tadpole chasing black tail,
Yin red-eyed black tadpole chasing red tail.
Pericardium's 'water in fire' chasing *kidney* yin,
LifeGate's 'fire in water' chasing heart yang.

Breathe & Pause
Imagine these tadpoles within your torso.
The red one in your chest cavity,
its black eye in the front of your chest between the nipples,
at *Middle Altar CV 17*.
The black one in your lower belly,
its red eye in your lower back between the *kidneys*
at *LifeGate GV 4*.

Inner *Yi* focusing on *Gate to Source CV 4* in your lower front belly,
breathe in & out a few times.
Once comfortable, begin.
From *Gate to Source*,
breathe in & back to *LifeGate* in the lower back, pause.
As your breath flows into the pause, feel its expansion.

Keeping *Yi* focus in the lower back at *LifeGate*,
breathe out, allowing breath to relax down into the sacrum,
pausing there.
Allow inbreath to expand upwards into the upper back
into *Spirit Way GV 11*,
expand like a bubble floating up to the water surface.

Pausing in the upper back, at the back of *heart*space,
allow your Qi-bubble to fully expand out & upwards.

After the inbreath has reached its full expansion through the pause,
breathe out & forward into the front of the chest
at *Middle Human Altar CV 17*.
Breathe out slowly in one continuous stream,
allowing mind to pause.

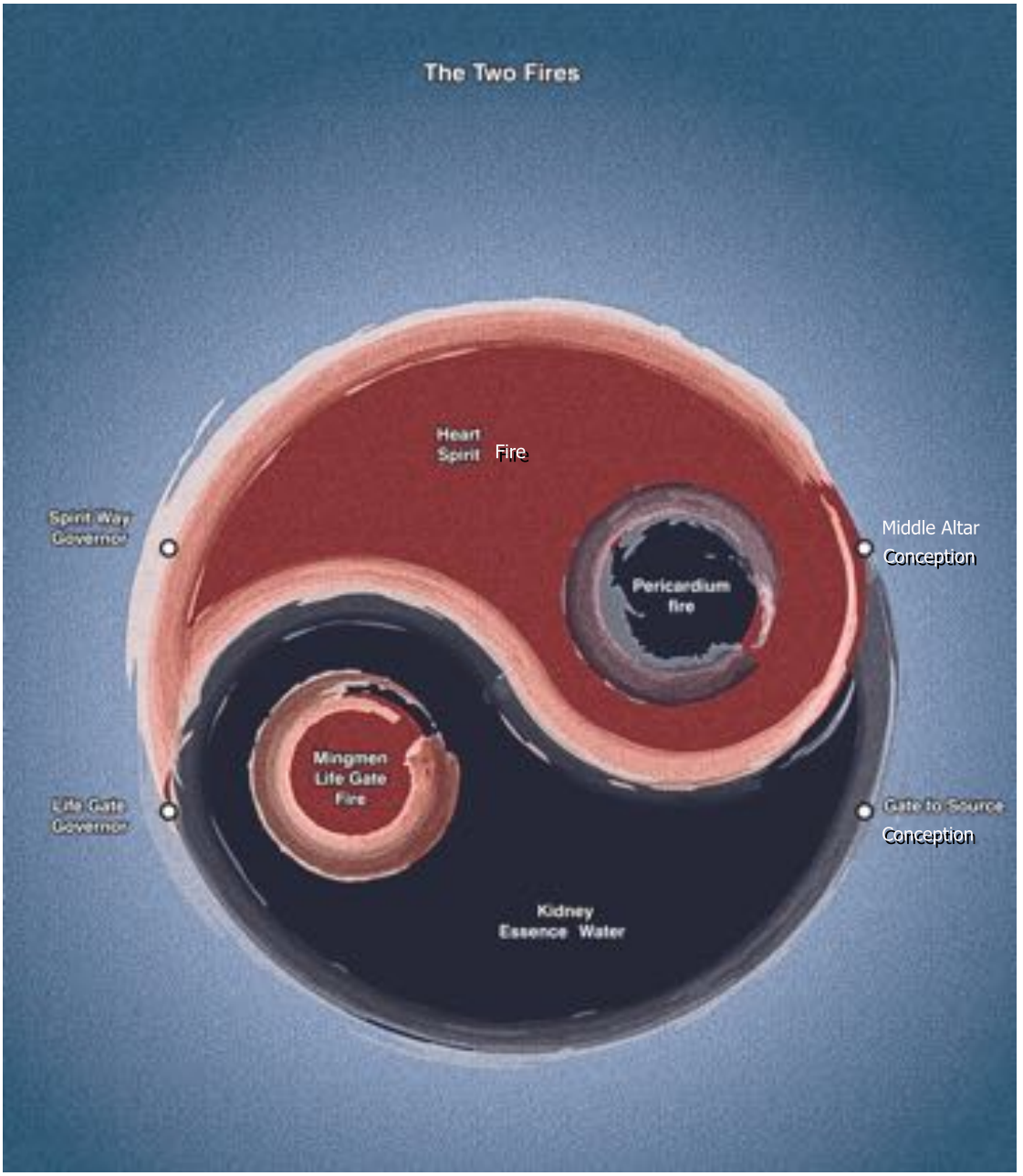

Figure 22. The YinYang Triple Heater Fires

Keeping *Yi* focus in your *Human Altar*,
expand inbreath & pause in the upper chest,
like taking a big breath before diving into water.

Once the inbreath fully expands into the pause,
slowly & gently breathe out & down
into the front of the lower belly in *Gate to Source*.

Allow the outbreath to descend fully into dim water & pause.
Let your mind submerge into its own depths.

After breath has fully submerged into the pause,
draw inbreath back into *LifeGate* again.
Pause, activating the full expansion of *LifeGate* fire
to warm water in your ocean depths.

Breathe out & into the small of the back,
allowing breath Qi to fully dissolve into the lower spine & sacral bone.

Then float red-eye up into its upper back-sun,
allowing this red-eye to return to its upper heater's red-sun.

Breathe out black-eye as *pericardium* rays warming chest, pause.
Then once again, take a deep breath before deep diving
back down into the watery depths of your essence ocean.

Sinking upper heater's black-eye down into its lower belly-ocean,
we return to our ocean depths.

Inner focusing Here, breathe in & out, out & in,
allow Qi to settle.
Allow the residue of your mind to settle
peacefully on your ocean floor.

Figure 23. The TaiJi Axis

25
Innerverse

A Qigong Imagery

Our upper star of Original Spirit illuminates from our inner Heavens.
This Original Head Star
illuminates down into the skies in our chest.
Our *heart* sun in our chest
then shines down into our *kidney* ocean in the lower belly.
Our ocean sits securely on the crust of our inner Earth,
its pelvic sacral bones holding our lower *Dantian* in place.

The Head is our upper *Dantian*
from where our Heavenly Star illuminates.
The lower belly, as our lower *Dantian,* is where our Earthly Source *spreads*.

Original Star,
through *heart* sun,
illuminates Earthly oceans.
Life Source,
through *kidney* oceans,
flourishes up into Heavenly skies.

Between *heart* sun in our skies & *kidney* ocean on our ground,
our inner ecosystem cycles.
Wood trees, growing up from watery roots, leaf out towards the fiery sun.
Metal ores, melted by volcanic heat becomes molten lava
& spills back into watery oceans.

This is how the whole Universe fits inside of us,
kidney essence & *heart* spirit fluxing as yinyang life.

Right in the centre of this fluxing life,
as our inner mountain ranges, rocks, soil, rivers, creeks & streams...
is middle earth's *spleen & stomach*.
Reforming from their postbirth Qi, our *heart*mindbody
is always in change.

Our Original Head Star, illuminating down through its *heart* sun,
is Spiritlight *flowing* consciousness, (virtue).

Our Source Qi belly, *flourishing* life up through its *kidney* oceans,
is Earth's fecundity.

Evoking the roundness of Earth,
our pelvic bone girdling the perineum,
is a basin holding our ocean waters.
Like a chalice, this basin contains our precious essence fluids,
which our *heart* spirit wisely consumes,
enjoying each & every little sip.

However, if our *heart*mind drunkenly gulps,
we stumble & fall spilling our precious nectar.
Our stance tipping too far to the left or right, front or back,
causes this essence fluid to spill wastefully from its chalice.

So placing bare feet or bottom
upon grass, sand, soil or rock...
stabilize your stance, holding your essence within its lower *Dantian*.

Heart sun, our human consciousness,
a radiant light connecting stars & ocean.

A *heart* drawing spirit radiance from its inner poise,
our sun shines compassionate love out onto our inner mountaintops.
Its rays beaming through our valleys,
sparkling bright upon our pristine clean river waters.

Its heat warming creeks; platypuses, eels & snakes freely swimming,
our ecosystem, inner & outer full of life.

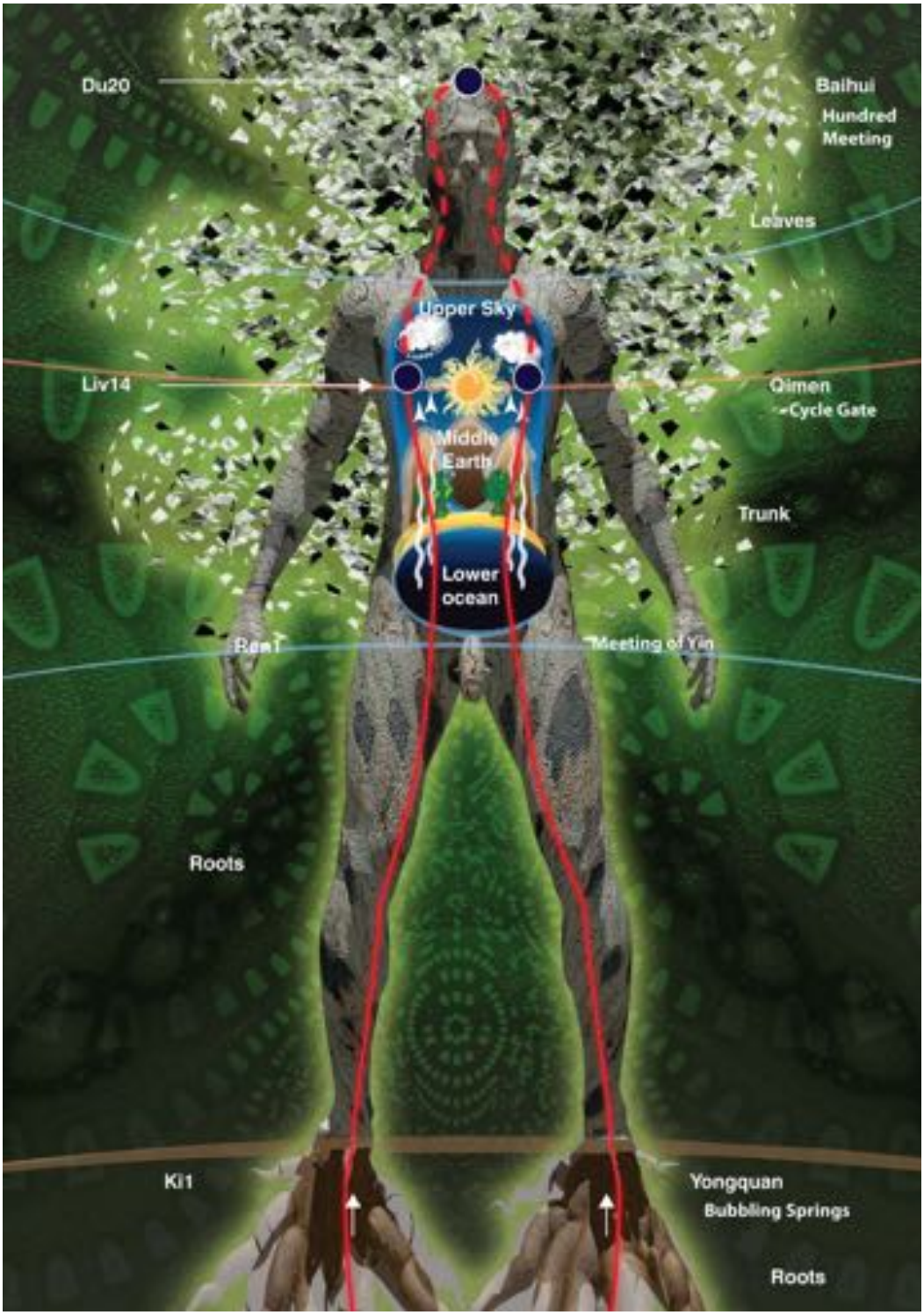

Figure 24. The Liver Tree

26
The Liver Tree
A Meditation of Imagery

The wood *liver* is the beginning of the 5 elemental lifecycle
which grows up from watery roots as plants & trees.

Imagined as a Tree,
liver sprouts from *kidneys*,
receiving its yin from our inner groundwater
& its yang, through *LifeGate,* from our inner Earth's molten core.
An over-active *liver* ignites anger & haste,
uprooting our tree, exhausting *kidney* water & *LifeGate* fire.

As our tree trunk grows up through middle earth,
wood *liver* assists digestion by the *spleen*.
An irritable *liver* impedes digestion.
In five-elemental theory,
this is the wood element excessively taking nutrients from the soil;
impeding earth.

The *liver* channel, although technically finishing in the ribs
at its organ *Mu* hollow called *Cycle Gate Lv 14*,
has a branch extending from the ribs through eyes
into the crown to meet *Governor Du*.
Its green leaves reach for the sky,
through the eyes our *liver* spirit *Hun* visions far & wide.
The very tops of both *liver* channels meet at the crown
where our celestial *dragon* spirit *Hun* flies to the stars.

The Tree Pose

This brings out nice Qigong Imagery as we stand in posture.
Imagine your roots plunging into the ground through the *soles of your feet*,
your knees bent, legs firm & solid, the base of its trunk.

The mid-trunk is your abdomen, firm & flexible,
chest & arms are your upper trunk & branches,
hands & fingers are your leaves sprouting light & airy
& the crown of your tree reaches up to the sky.

27
Breathing Through the Spirit Hollows
Chakra-like Vortexes

The Spirit Hollows are large *chakra*-like vortexes
which open on the *Heavenly Circulation's Conception Ren & Governor Du*,
passing through the *Thoroughfare Chong* in the centre of our torso & head.

Similar to the Way the *Yogic Chakras* flower
in the spaces where the *Ida & Pingala* helix through their central *Sushumna*,
Qigong's Spirit Hollows passage from *Conception Ren's* front,
through *Thoroughfare Chong's* centre, to *Governor Du's* back.

So as the *Heavenly Circulation* rotates around our torso & head
in accord with the solar cycles,
Qi-vibrational vortexes interconnect the *Ren~Chong~Du*
horizontally through the centre.

Just as *Ida & Pingala* balance their central *Sushumna* through their *Chakras*,
so also do the *Ren & Du* balance their central *Chong*
through these Spirit Hollows.

Just as *Ida & Pingala* helix upwards through the *Chakras* on their *Sushumna*,
so also does Qigong's *Belt* channel spiral Qi
horizontally through the *Ren*, *Chong & Du*.

Breathe!
Starting at *Kun (da)*, the ground to your entire Qi system,
breathe down & into your perineum.
Feeling either the *soles of your feet,* if standing,
or your *perineum,* if sitting,
connect to Earth, within & without.
Merge the *Kun* of your Innerverse with the planetary Outerverse.

From the *perineum*, breathe up into *Gate to Source CV 4*,
connecting the yin of your inner Earth with the yin of your *kidneys,*
to taproot into Source Qi.

From *Gate to Source*, breathe back into *LifeGate GV 4*
to unify your *kidney* yin & yang,
joining the 2 *Gates* of *Source & Life*.

From *LifeGate*, breathe up & forward,
through the solar plexus into *Middle Altar CV 17*
to join your 2 triple heater fires of *LifeGate & Pericardium*.
Also breathe *Pericardium* back down into *LifeGate*,
to give your *Human Altar CV 17* firm footing in the *LifeGate* Temple.

From *Human Altar*, draw inbreath back into *Spirit Way GV 11*
to connect your *heart's* rays from its inner spirit sun.
Pericardium is the outer shine of your glowing *heart.*

From *Spirit Way*, allow outbreath to uplift into the centre of your head,
behind *Seal of Hall* between the eyebrows,
to connect your *heart* spirit with its Original Spirit.

Feel the *brains* alignment between *Seal of Hall* in front
& *Wind Dwelling GV 16* in the indent at the back of your skull.
Wind Dwelling is the back *Spirit Hollow* to your Innereye.
In *TaiJiQuan,* we gently drop our chin to open this *Hollow,*
so as to sense what is behind.

From the *brain* centre,
lift your inbreath up into the crown at *Hundred Meeting GV 20*
to connect the Heavens of your Innerverse with the celestial Outerverse.

Descend your outbreath down from your crown
into the Earthly Spirit Hollow in your perineum.

Breathe down your *TaiJi* Axis reconnecting *Qian* to *Kun*.

28
12 Earthly Branches
Chinese Clock

The Heavenly Qi of 10 stems = yin & yang (2) x 5 elements, (Supplementary Material A).
The Earthly Qi of 12 branches = 12 Chinese animals~zodiacs~channels.

The 12 Branches

	Chinese	***Japanese***	***character***	***time***	***organ***	***zodiac***
1	*Zi*	*Shi* (*ne*)[104]	子	11~1 am	*gallbladder*	rat
2	*Chou*	*Chū* (*ushi*)	丑	1~3 am	*liver*	ox
3	*Yin*	*In* (*tora*)	寅	3~5 am	*lung*	tiger
4	*Mao*	*Bō* (*u*)	卯	5~7 am	*large intestine*	rabbit
5	*Chen*	*Shin* (*tatsu*)	辰	7~9 am	*stomach*	dragon
6	*Si*	*Shi* (*mi*)	巳	9~11 am	*spleen*	snake
7	*Wu*	*Go* (*uma*)	午	11~1 pm	*heart*	horse
8	*Wei*	*Bi* (*hitsuji*)	未	1~3 pm	*small intestine*	goat
9	*Shen*	*Shin* (*saru*)	申	3~5 pm	*bladder*	monkey
10	*You*	*Yū* (*tori*)	酉	5~7 pm	*kidney*	rooster
11	*Xu*	*Jutsu* (*inu*)	戌	7~9 pm	*pericardium*	dog
12	*Hai*	*Gai* (*i*)	亥	9~11 pm	*triple heater*	boar

The number 12 accounts for the movement of time through the Earthly realm
& for Qi circulation through the body.
Hence these 12-branch/channels become the foundation for the ***Chinese Clock***.

In Channel Therapy, we use stems & branches
every time we do a root treatment on a patient
to balance their yin & yang/5 elements (10 stems)
inside their 12 channels (12 branches).
This balances their Heavenly Qi within their Earthly Qi.

104 Whilst the bracketed Japanese is the common pronunciation, the unbracketed Japanese is the classical pronunciation, closer to the original Chinese in the 1st column.

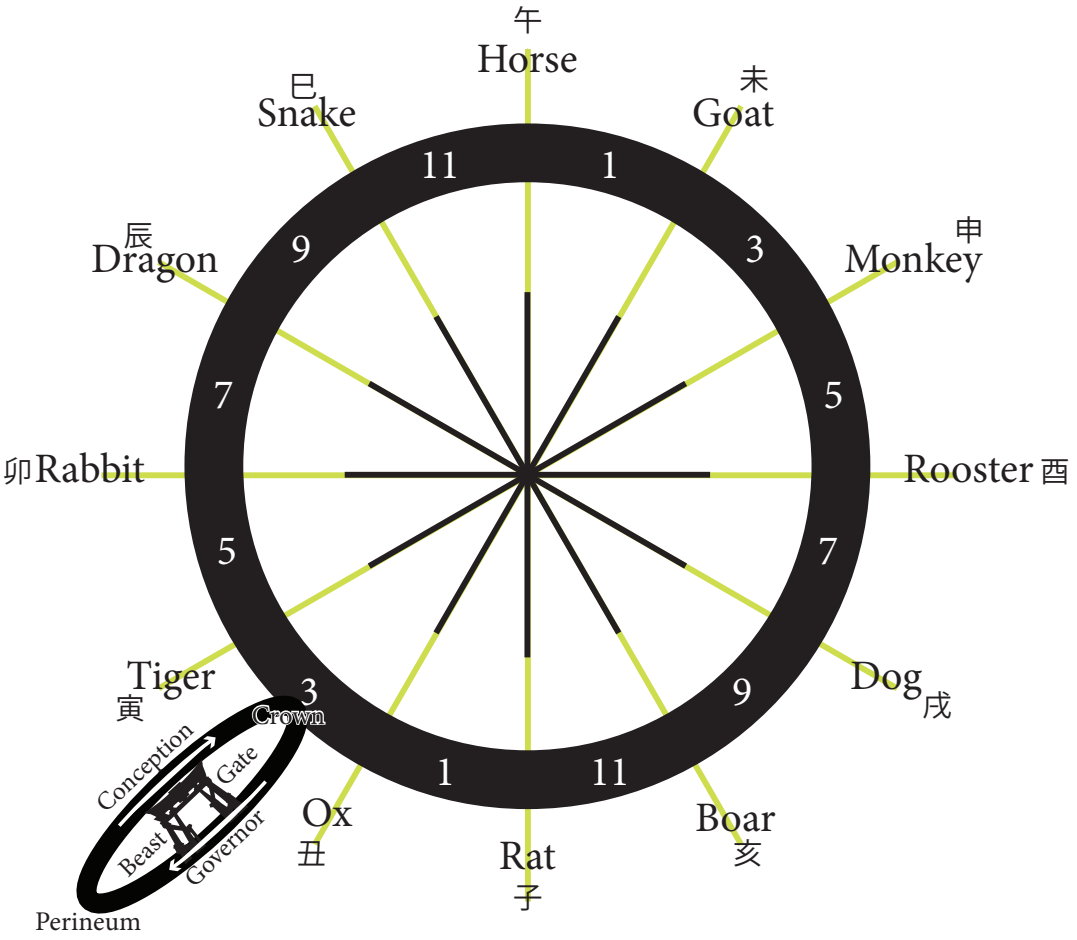

Figure 25. The Chinese Clock

29
Chinese Clock
ZiWu (Ch), *ShiGo* (Ja)

Three am is the time/space between *liver's* end & *lung's* new morning.
This is where the Chinese Clock ends & begins.

黄帝曰く、営気の道は、穀を内るるを宝と為す。穀を胃に入り、
乃ちこれを肺に伝え、中に流溢し、外に布散す。精専なる者は経隧を行き、
常に営して已むことなく、終りて復た始まる、是れ天地の紀と謂う。
故に気は太陰より出て、手の陽明に注ぎ、。。。。。。。。。。。。。
。。。。。。。。。。。足の厥陰に合する。上行して肝に至り、肝より上りて肺に注ぎ、
上りて喉嚨を循り、頡頷の竅に入り、畜門に究まる。

The yellow sovereign says,
the path of Ying Qi (*working Qi*) *where chime enters, is considered a treasure.*
Chime (*food~drink*) *enters stomach, that is, this is distributed by lung,*
overflows on the inside, spreads out on the outside.
That which comes from the pure essence, circulates inside the channels,
normally, it works without stopping, and ends to begin again,
this is said to be the principle of Heaven & Earth.
Therefore, Qi comes out at Greater Yin[105]*, pours into Yang Bright*[106]*,*
→ (inner circulation of other 12 channels) →
...it (*Qi*) *merges in terminal yin*[107]*. Circulates upward and arrives in liver,*
from liver pours into lung, ascends, circulates in throat
and enters nostrils & extremely, deeply enters through the beast gate.

Yellow Emperor Internal Classic, *Spiritual Axis 16*,
Toyo Gakujutsu

Character Translation

営気 = *Ying Qi* (Ch) *Eiki* (Ja), this character for *Ying* translates as the *Qi which works, does business, activates.*

栄気 = *Ying Qi* (Ch) *Eiki* (Ja) with this different character becomes *Nourishing Qi.*

栄養, *Eiyō* (Ja) = *Nourishment/nutrition.*

105 Greater Yin = leg *spleen* + arm *lung*
106 Yang Bright = leg *stomach* + arm *large intestine*
107 Terminal Yin = leg *liver* + arm *pericardium*

喉嚨: *Kōsō* (Ja) *Houlong* (Ch)
喉 *Hou means throat*
嚨 *long also means throat*,
however the right side of the character is *dragon*, left is *mouth*,
giving an image of elongated strong *throat* like a *dragon*.

頡頏: *Kōrō* (Ja) *Hangsang* (Ch)
頡 *Hang means fly down*,
頏 *sang means forehead*.
Hangsang means *fly down from forehead*.

頡頏とは上顎内の二孔で、鼻の内竅ともいう。
Kōrō are the 2 holes in upper jaw,
can also be called the 2 openings (*nostrils*) *in nose*.

頡頏は喉の上部にある鼻に通じる狭い門である。
Kōrō is the narrow gate which passages through nose
in upper throat.
頡頏—軟口蓋の後部;
Kōrō: *The rear of the soft palate*.

(Notes from Toyo Gakujutsu's Spiritual Axis 16)

Therefore, *Kōrō* are the two *nostrils* which are *narrow gates*
passaging up through the nose in the upper throat
connecting to the *rear of the soft palate*.
They then further connect up through *Beast Gate* into the *Brain*.

Beast Gate
畜門: *ChikuMon* (Ja): *Beast Gate*
畜門は、鼻孔中の脳に通じる門戸である。
Beast Gate is a gateway which passages
through nostrils into the brain.
(Notes from Toyo Gakujutsu's Spiritual Axis 16)

畜 *Chiku: Beast*
畜生(道) *ChikuShō [dō]*(Ja):
Chiku: *beast*, *Shō: born/life*,
together becomes a curse meaning *Damn*! *ChikuShō*!
which derives from the Buddhist concept whereby
spirits are born into the *life* of a *beast*.

Whether in animal or human form,
these spirits are karmically trapped by their own ignorance,
like domestic animals in a cage,
like herds of cattle awaiting slaughter.

鬼畜 *KiChiku*: *brutish*, *fiendish*,
refers to a person who, like a *beast*,
acts ruthlessly, cruelly without any emotional concern,
e.g. kills without remorse**.**

Interpretation of Text

The famous Yellow Sovereign of the Canon of Internal Classics (*NeiJing*),
is seen to be a divine Sovereign who
by connecting to the Virtue of Heaven, finds the central path of harmony.
(*Yellow* is the colour of the middle heater's central *spleen & stomach*.)

Food & drink enter the stomach in the middle heater,
where they get refined into *pure essence* by the *spleen*.
This *pure essence Qi* rises up into the upper heater,
where the *lung distributes* it all around the body.
The *pure Qi overflows inside the channels*
to *work/activate & nourish* inner organ tissues.
The rough impure Qi *spreads out on the outside of the channels*,
around the skin surface, to protect the body from outside pathogens.

Whilst the rough Qi circulates *outside of the channel* banks,
the *pure Qi circulates* deep *inside*, through all 12 *channels*,
over a 24-hour day.

Every 2 hours,
this deep Qi sequentially courses through each of the 12 channels
to form the **Chinese Clock,**
12 channels x 2 hours = 24 hours.

Beginning at 3 am, Qi *pours* deeply into *lung*.
3~5 am Qi *circulates* through this *lung* channel.
5~7 am Qi *circulates* through the *large intestine* channel.
7~9 am Qi is in *stomach* 9~11 am Qi is in *spleen*
11~1 pm Qi is in *heart* 1~3 pm Qi is in *small intestine*
3~5 pm Qi is in *bladder* 5~7 pm Qi is in *kidney*
7~9 pm Qi is in *pericardium* 9~11 pm Qi is in *triple heater*
11~1 am Qi is in *gallbladder* 1~3 am Qi *pours* through *liver* channel
This cycle concludes one day's circulation; one day's rotation of the Clock.
Qi circulation = Time!

The Chinese Clock is our internal Time Keeper,
which *ends* one full day's *circulation*/rotation in the *liver*
& *begins* a new day's in the *lung* channel at precisely 3 am[108].
Our deep pure Qi *activates/nourishes* our organ tissues *without stopping*.

Our internal Clock *works without stopping*,
following the natural cycles up until the day we die.

Whereas our form bodies may die, this Clock tics on forever
in the natural cycles of plants, animals, rocks, water, sky, moon & sun.
This is a fundamental *principle of Heaven & Earth*!

Whilst the normal 12-channel Qi circulation exists
between *lung's* beginning & *liver's* end,
what of the time/space between *liver's* end & *lung's* beginning?

As a fundamental *principle*, birth must follow death,
morning must follow night, *lung* must follow *liver*.

As the Chinese Clock completes a full day's rotation,
circulation merges in Terminal Yin (*liver* & *pericardium*).
Qi circulates upward and arrives in the liver,
where Qi blood gathers in the *liver* organ at *Cycle Gate Lv 14* in the ribcage
—*liver's* Gathering *Mu*—
to *activate & nourish* our celestial dragon spirit *Hun*.

108 As the Chinese Clock is an internal time keeper, its 3 am may not exactly align with the wall clock's 3 am, (with the external time keeper's 3 am).

From the liver, *it pours into the lung* organ at *Central Residence Lu 1*,
—lung's Gathering *Mu—*
where it animates our Tigress spirit *Po*
into wild instincts & physical strength.

Qi then *ascends*, *circulates in the throat*, *enters* the 2 *nostrils*,
Qi connecting *to the soft palate in the rear* of the mouth,
before *passaging up through Beast Gate into the Brain*!

Now take a moment out from your intellectual pondering & relax your *brain!*
Breathing through your nose,
lift your crown, so that your gently forward curving neck elongates,
like a majestic *dragon*, (喉嚨 *HouLong*).

Breathing in, feel air Qi *passage* up through your *nostrils* from their entrance
to the upper bridge of your nose.
Breathing out, feel air Qi touch your *nostril* walls.
Become aware which *nostril* is open,which is not.

With Qi Practice, your nostrils may clear of mucous & wind Qi blockage[109].

Then breathing in, feel air Qi passage all the way up the *nostrils*
& down into your *elongated throat*
to enter the L & R side of your *lung* in the upper chest, pause.

Breathing out, feel air Qi passage up from your *lung*,
through your throat & out through your *nostrils*, pause.
You might even like to flare your *nostrils* like a wild animal,
as you breathe in.
As air Qi passages up & down your *nostrils*,
feel it touching the *upper palate* (hard & *soft*)[110] in the mouth.
Lift the muscles of the *soft palate* with your inbreath,
then relax them with your outbreath[111].

---

109 Mucous comes from an imbalance in *lung*, wind Qi blockage comes from *liver.*

110 The *brain* centre, just above the *soft palate*, where the pituitary gland functions, can be imagined as the space of Original Spirit *YuanShen*.

111 This is a similar exercise to the one where the perineum muscles are lifted with the inbreath, then relaxed with the outbreath, to reverse breathe. Reverse breathing is opposite of normal breathing whereby the perineum & lower abdominal muscles contract in on the inbreath & relax on the outbreath.

Become *Qiaware* of your inner *throat*, *nostrils & palate*,
interacting as part of your breathing apparatus.

Meditate on one long continuous stream of air Qi entering & exiting
through your breathing apparatus into your *lung*.
Feel your Qi blood circulation invigorate with every breath
as air Qi propels it through your channelvessels.

As you inhale life Qi down into your *lung & kidney*,
inwardly roar like a dragon.
As you exhale waste Qi from your *lung* into the air,
outwardly roar like a Tigress.

Hark, the Dragon & Tigress did roar!

30
Beast Gate

Deeply, extremely breathe through your Beast Gate

Whilst the *nostrils open passageways* up from the *throat*
to the *Beast Gate* entrance in the upper bridge of the nose,
Beast Gate further opens a *passageway* to the *Brain summit*.

Breathing through clear nostrils,
up into a relaxed *brain*[112],
opens *Beast Gate*, allowing Qi to reach its *YuanShen summit*!

Likewise, properly breathing between *liver's* end & *lung's* beginning,
clears *throat~nostrils~soft palate* into a relaxed *brain*,
thus invigorating Qi blood circulation throughout all channel vessels.

畜門に**究まる**, *Chikumon ni* ***kiwamaru***:
究まる *kiwamaru: go to the end of*, *investigate*, *reach the summit*,
master the secret arts of, *get to the truth*, *carry to extremity*,
(Kenkyusha's New Japanese-English Dictionary).

If indeed Qibreath[113] does get through the *Beast Gate*,
reaching its brain summit,
our Dragon *Hun* receives a gentle Qicurrent on which to fly,
clearing the Way for *heart Shen* to rejoin *YuanShen*.

If we do *master the secret art of* Qigong,
if we can *get to the end of* our life journey,
if we can *get to the truth of* our existence,
then we *reach the summit of our*
unchanging Original Spirit, *YuanShen!*

From *Cycle Gate Lv 14* in the ribcage,
the *Gate* where one day's *Cycle* completes,
powerful yet gentle wind Qi blows up from the *liver*
uplifting Dragon *Hun* into gentle flight,
up into *Lung Po's Central Residence Lu 1.*

---

112 The front brain blocks with too much worldly stress, which often relates to excess in the Terminal Yin (*liver & pericardium*) and/or the *Yin Net* channels.

113 Qi coming from breath makes 'Qi & breath' one in the same.

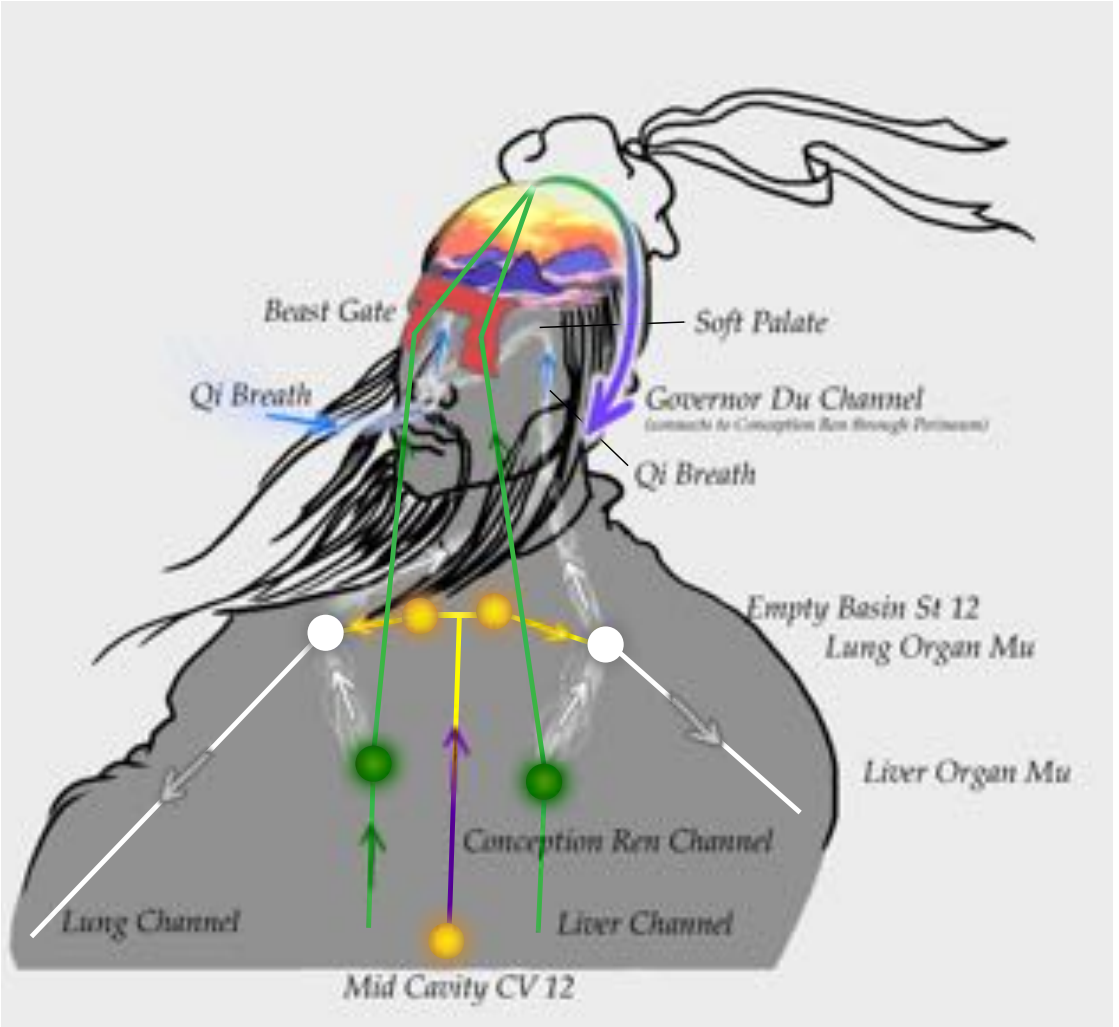

Figure 26. The Beast Gate & Reverse Flow of Heavenly Circulation

Balancing inbreaths with out, outbreaths with in,
through *Beast Gate* into the *Brain* centre,
powerfully propels Qi blood throughout all 12 channels.

However, if the stresses of our day, day after day,
damn up at *Cycle Gate* into a stiff & rigid ribcage,
liver wind Qi becomes irritatingly angry,
blowing our Dragon *Hun* off its course.
His Qi all stiff & inflexible,
Dragon *Hun* is unable to take delicate flight!

Not receiving her Dragon's gentle breeze,
Tigress *Po* is unable to properly regulate breath through her *lungs*.

ChikuShō! Damn!
Damned by the ignorance of our 7 *humanimal beasts*,
Qi *damning up* in our ribcage, upper chest, *throat & nostrils*,
breath Qi does not properly flow between *liver's* end
& *lung's* new beginning at 3 am.

31
Chinese Clock
Small Heavenly & 12-channel Circulation

Last paragraph of Spiritual Axis 16

其の支別なる者は額に上り、巔を循り、項中に下り、
脊を循り、骶に入る。是れ督脈なり。
陰器を絡い、上りて、毛中を過ぎり、臍中に入り、上りて、腹裏を循り、
欬盆に入り、下りて、肺中に注ぎ、復た太陰に出づ。
此れ営気の行る所なり、逆順の常なり。

That which becomes the separate branch of this, ascends to forehead,
circulates on summit, descends inside nape of neck, circulates in spine,
enters sacral vertebrae. This is the Governor Du channel.
Interconnecting the Yin container (organ), ascends, passes through the pubic hair,
enters into navel, ascends, circulates inner abdomen, enters Empty Basin (St 12),
descends, pours into lung, and comes out at Greater Yin again.
This is the circulation of working Qi (Ying Qi) & is the reverse flow of normal.

Yellow Emperor Internal Classic Spiritual Axis 16
Toyo Gakujutsu

巔 *Ten* (Ja): *Summit*, (*Hundred Meeting GV 20).*
欬盆 *Quepen* (Ch) *Ketsubon* (Ja): *St 12* is the hollowed out space
in the clavicle where *Yin Motility* descends rebellious yang Qi.
骶に入る: (Qi) *enters the sacral vertebrae.*
At bottom tip of the *sacral vertebrae* is the hollow called
LongStrong GV 1, (also called *TailGate*).

Concurrently flowing with the *beast gate passageway* between *liver & lung*,
is a *separate branch*
which is the *reverse flow of* the Small Heavenly Circulation,
whereby the *Governor Du* descends instead of ascends
& the *Conception Ren* ascends instead of descends.

From *Cycle Gate Lv 14* in the ribcage,
Qi *ascends* through the eyes,
through *Yuyao* (*Fish Waist*), an extra hollow in the middle of the eyebrows,
to the forehead, before *circulating on the summit*
at Hundred Meeting GV 20.
From our celestial *summit*,
Qi *descends inside nape of neck*,
between Wind Governance GV 16[114] *& Big Vertebrae GV 14*,
to relax excessive yang tension in back of the neck.

From there, Qi *circulates* down the entire back on *inside* of the s*pine,*
to relax all major Spirit Hollows,
through *Spirit Way GV 11* in upper, *Spinal Centre GV 6* in middle
& LifeGate GV 4 in lower back, before *entering the sacral vertebrae*.

Passaging through the *sacral vertebrae*,
Qi extends to the spinal tip at *TailGate GV 1*, where this *Tail* grounds our TaiJi,
like a snow leopard clinging to a steep cliff as it climbs.
Through *TailGate* (*Longstrong*),
the *spine* clings to its perineum's *Meeting of Yin CV 1*,
as it climbs up through the Spirit Hollows into Heaven, (forward circulation).
Our *spine & brain* are the physical manifestations of this *Governor Du channel*.

From *Meeting of Yin*, as the conception of the *Conception Ren* channel,
Qi rises up to *interconnect* inside *our Yin container;*
vitalizing our *sexual organ*, which if potently uplifting (anti-prolapse),
securely *contains* our essence *Jing*.

It then ascends to pass through the pubic hair region *to enter the navel;*
passes through the major Spirit hollows of
Mid Extreme CV 3, *Gate to Source CV 4*, *Stone Gate CV 5 & Sea of Qi CV 6*,
which can be visualized as the *Spirit Valley of DaoDeJing 6*.
Circulation ascends through this *Spirit Valley*
in the lower *Dantian to enter the navel*, *Spirit Tower Gate CV 8*,
a hollow which draws up *Thoroughfare Chong's* Source Qi.
This hollow once foetally connected us to our mortal mother.

114 *Wind Governance GV 16* is also called *Wind Dwelling GV 16*. Due to its connection between *Governor Du* & *Brain* (Difficulty 28), it has a celestial governance nature.

Taking a pause, breathe into your lower *Dantian*.
Pulling the inbreath deeply & strongly within you,
lift up the muscles of the pelvic floor into your lower belly.

Breathing out, slowly relax these muscles back down again.
Intuitively allow your breath to electromagnetically gravitate to
Mid Extreme, *Gate to Source*, *Stone Gate or Sea of Qi*,
each being a different entrance into your *Spirit Valley*.
In addition to intuition, follow the wrist pulse if you have learnt it.

Inhaling, pull the muscles of the pelvic floor & lower belly
up into the navel, like a Qi sit-up.
Exhaling, slowly relax the navel back through the lower belly into pelvic floor, pause.

Do 9 sets of Qi sit-ups, as you breathe in, pause, breathe out, pause.

Qi then *circulates* up through the *inner abdomen*,
the space centralized by *Mid Cavity CV 12*.

其れ中焦より初めって、手の太陰、陽明に注ぎ。。。
That begins from middle heater, *hand's Greater Yin* (*lung*),
pours into Yang Brightness (*large intestine*)...

Research of the Canon of Difficulties, *Difficulty 23*
Honma Shohaku & Inoue Keiri

The *Canon of Difficulties* also asserts that circulation begins in the *lung*,
but that this *lung* channel *begins* in the *middle heater*,
in the space centralized by *Mid Cavity*, *stomach* organ's Gathering *Mu*.

This means that the 1st part of the *lung* channel &
the last ¼ of this *reverse Small Heavenly Circulation*
seem to be the same.

This is why sensitive *lung* types sometimes get a nervous *stomach*
when emotionally attacked.
Shattering *lung's* outer protective Qi shield,
uproots the *lung* channel from its *stomach* organ in the middle heater.

The last quarter of the *Reverse Small Heavenly Circulation*

From the *middle heater*, circulation continues to *ascend*
up the front midline of the *Conception Ren*,
into the base of the throat at *Heavenly Penetration CV 22*,
before transversing the L & R clavicles to *enters Empty Basin St 12*.

As an upper hollow of *Yin Motility*, being of the utmost Yin nature,
Empty Basin quietens spirit, descending rebellious yang.
This relaxes Qi so as it is able to *descend*
& pour back into the L & R *Central Residence Lu 1* hollow
at 3 am, returning night to morning.

From the L & R *Central Residence* hollows, Qi *comes out* at the *lung* channels,
where it begins normal 12-channel circulation again.

Whereas every other connection between channels at odd hours (1, 5, 7 etc.)
is a direct connection between channels,
Beast Gate & the anticlockwise *reverse flow* of the *Small Heavenly Circulation*
connect via a very intricate route
at that deepest 3 am moment
when our Qi-breath is between the end & beginning.

32
Breathing through the Beast Gate

We shall visualize Qi-breath ascending with the inhalation
& descending with the exhalation,
(Please refer to *Beast Gate* illustration a few pages back).

Placing your *Yi*-focus on both *Cycle Gates Lv 14* in the ribcage,
breathe in & out, out & in.
Inhaling, visualize your Qi-breath
ascending up into *Central Residence Lu 1* in the upper chest,
to join *liver's* Gathering *Mu* with *lung's* Gathering *Mu*.
Exhaling, relax & pause.

Inhaling, innersee your Qi-breath further draw up through your *dragon throat*
into the *soft palate* in the upper back of your mouth, pause.
Exhale in one long continuous stream, pause.

As you inhale, pull Qi-breath up with the muscles of the *soft palate*.
As you exhale, feel the muscles in the *soft palate* relax.

Inhaling, innersee the Qi-breath stream from your *nostrils*
merge with the Qi-breath stream ascending your elongated *dragon throat*.
Exhaling, consciously relax the *soft palate & nostrils*, pause.

Inhaling, draw your Qi-breath (the 2 merged streams)
up through the *Beast Gate* at the nose bridge into the *Brain*, pause.
Exhaling, imagine your *Brain* relaxing.
Inhaling, visualize a brilliant red phoenix flying up into the *Brain*
in your inner Heavens, pause.
Exhaling, relax!

Breathing through the reverse spin of the Heavenly Circulation

At any time when breath does not feel smooth,
breathe down the *Governor Du* & up the *Conception Ren*.
This reverse spin of the *microcosmic orbit* balances the yinyang of the breath.

If breath feels nervous & erratic, i.e. over yang, then start at the crown
& breathe down *Du's* spine.
Breathing down the spine calms rebellious wind & fire Qi.

If breath feels tired & lethargic, i.e. over yin,
then start at the perineum & breathe up the *Ren*.
Pulling breath up the front-midline, lifts heavy stagnations & Qi knots.

Breathing through *Beast Gate* & the reverse spin of the *Heavenly Circulation*,
balances the Yin & Yang between the end & beginning.

33
Channel Interconnections

At every odd hour, deep circulation passes from one channel to the next.
At every even hour, this deep Qi is in the middle of a channel.

At 3 am *Beast Gate* passages Qi breath between *liver* & *lung* channels.
By 4 am Qi flow is in the middle of the *lung*.
At 5 am Qi crosses from *lung's* thumb tip to *large intestine's* pointer fingertip
to energize the hand *Mudra*, (Part IV Chapter 28).

7 am Qiconnects *Large Intestine* to *Stomach*,
from corners of nose to base of eyes.
9 am connects *Stomach* to *Spleen* from middle to large toe tips.
11 am connects *Spleen* to *Heart* from sides of chest to armpits.
1 pm connects *Heart* to *Small Intestine* at little fingertips.
3 pm connects *Small Intestine* to *Bladder* from sides of ears to inner eyes.
5 pm connects *Bladder* to *Kidney* from little toes to soles of feet.
7 pm connects *Kidney* to *Pericardium* from hollows under clavicles
to sides of chest.
9 pm connects *Pericardium* to *Triple Heater* from middle to ring fingertips.
11 pm connects *Triple Heater* to *Gallbladder* from outer eyebrows
to outer eyeballs.
1 am connects *GallBladder* to *Liver* from second little toe to big toe tips.

3 am returns us to that deep peaceful moment where an open *Beast Gate*
channels Qi breath from *liver's* end to *lung's* new morning.
When *Beast Gate* is not open;
either the *liver* not fluidly circulating Qi through the Chinese Clock's end,
or the *lung* not fluidly circulating through its beginning,
then the anticlockwise rotation of *Small Heavenly Circulation*
may reset the rhythm[115].

115 It is the author's Qigong experience that the anticlockwise rotation of *Small Heavenly Circulation* yinyang regulates the *Beast Gate's* connection from the *liver* through the breathing apparatus & *Brain* to the *lung*.

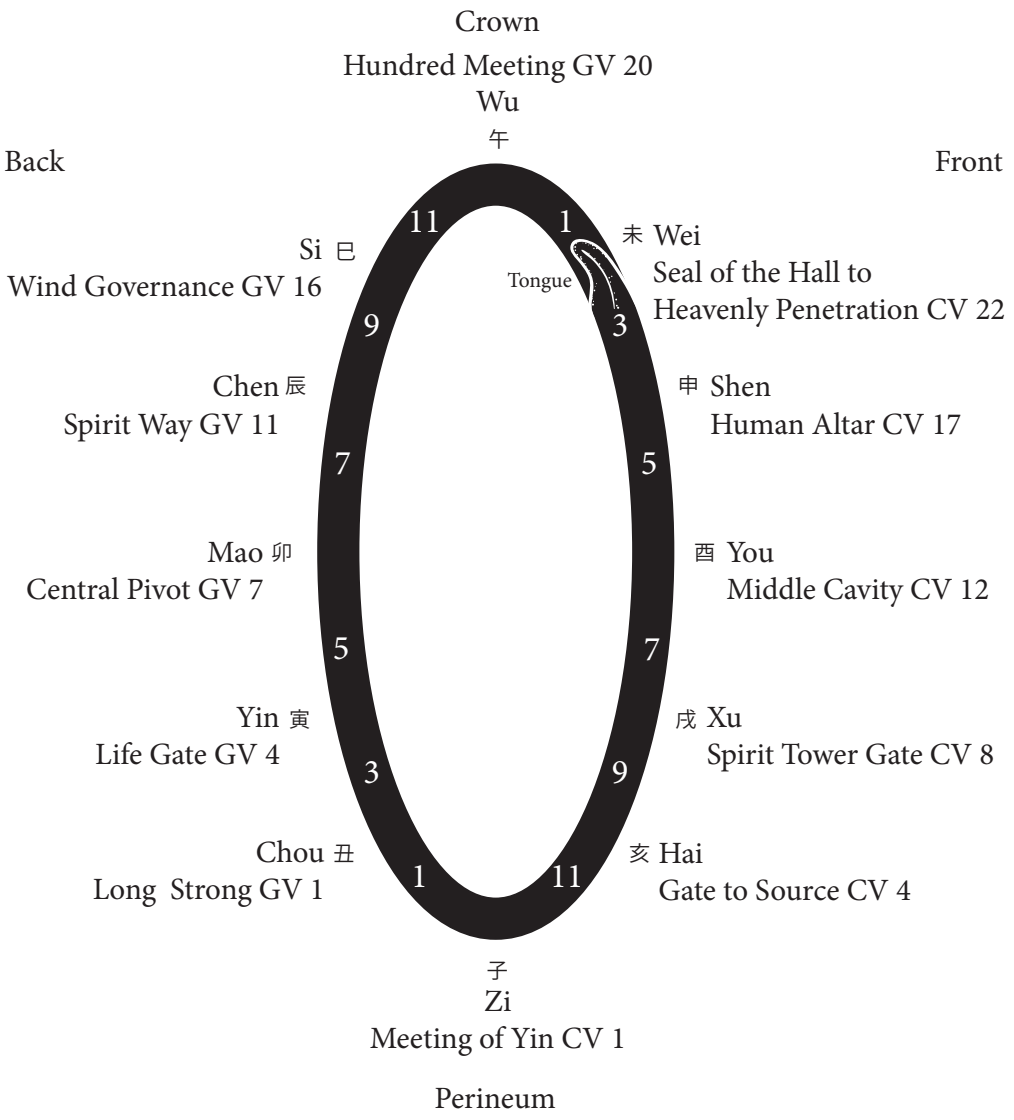

Figure 27. Chinese Clock Heavenly Circulation

34
Clockwise Heavenly Circulation

As deep Qi circulates through each of the 12 normal channels every 2 hours,
Spirit Qi sequentially circulates through segments
around the Small Heavenly Circulation in a clockwise direction,
ascending *Du's* spine, descending *Ren's* front midline.

From midnight yang Qi ascends:
11~1 am, as deep Qi moves through the *Gall Bladder* channel,
Spirit Qi circulates through the perineum's *Meeting of Yin*, from *Ren* into *Du*.
1~3 am, as deep Qi moves through the *Liver*,
Spirit Qi ascends up through *LongStrong GV 1* into the *spinal vertebrae.*
3~5 am, as deep Qi moves through the *Lung*,
Spirit Qi ascends up through *LifeGate GV 4* into the lower back.
5~7 am, at sunrise, as deep Qi moves through the *Large Intestine*,
Spirit Qi ascends up through *Central Pivot GV 7* into the middle back.
7~9 am, as deep Qi moves through the *Stomach*,
Spirit Qi ascends up through *Spirit Way GV 11* into the upper back.
9~11 am, as deep Qi moves through the *Spleen*,
Spirit Qi ascends up through *Big Vertebrae GV 14*
& Wind Governance GV 16 into nape of the neck.

From midday yang Qi descends (yin Qi ascends):
11~1 pm, as deep Qi moves through *the Heart*,
Spirit Qi *circulates on summit's Hundred Meeting GV 20*.
1~3 pm, as deep Qi moves through the *Small Intestine*,
Spirit Qi moves through *brain*, down tongue through *soft palate into throat*,
between eyebrow's *Seal of Hall* & *throat's Heavenly Penetration CV 22*,
from *Du* into *Ren*.
3~5 pm, as deep Qi moves through the *Bladder*,
Spirit Qi moves down into the chest around *Middle Altar CV 17*.
5~7 pm, at sunset, as deep Qi moves through the *Kidney*,
Spirit Qi moves down into the abdomen around *Mid Cavity CV 12*.

7~9 pm, as deep Qi moves through the *Pericardium*,
Spirit Qi moves down around the *navel* near *Spirit Tower Gate CV 8*.
9~11 pm, as deep Qi moves through the *Triple Heater*,
Spirit Qi moves down into the lower *Dantian* through *Sea of Qi CV 6*,
Stone Gate CV 5, *Gate to Source CV 4 & Mid Extreme CV 3*,
before descending into the perineum at midnight,
facilitating *Ren's* return to *Du*.

Whereas 12-channel circulation facilitates our time/Qi movement
through deep & heavy, physical space/matter,
the forward rotation/circulation of the Small Heavenly Circulation
facilitates our time/Qi movement through ethereal spirit.

This Heavenly Circulation
is our most ethereal TimeKeeper!

35
Synchronizing our TimeKeepers

As deep Qi circulates through the 12-channels
& the Small Heavenly Circulation cycles clockwise up *Du* & down *Ren*,
facilitating forward movement of Qi/time,
3 am's anticlockwise rotation of the Small Heavenly Circulation
synchronizes these 2 Timekeepers with the Universe.

3 am's reverse spin resets our Clocks to planetary time!

When *liver Qi* damns up circulation,
pushing down *Du's* yang eases excess *liver* Qi,
allowing the *damn* to flow.
This relaxes our Dragon Qi, enabling us to inner fly.

When *lung* Qi is too weak to propel circulation,
pulling up *Ren's* yin, energizes deficient *lung* Qi,
invigorating 12-channel circulation.

Qigong theory says, forward rotation of the Small Heavenly Circulation
transforms *Jing* to *Qi* to *Shen*,
to spiritually evolve us into the Large Heavenly Circulation[116],
towards *YuanShen*.
Qigong theory also says, reverse rotation of this Circulation
transforms *Shen* to *Qi* to *Jing*,
to invigorate us with more youthfulness to enact out our Will *Zhi*,
living our destiny Here on Earth.

116 Large Heavenly Circulation: **1st** theory; 12 channels + *Du & Ren* = 14 channels (after Johnson); **2nd**; when IChing's water *Kan* ☵ loses a yang line in middle, it returns to Earth *Kun* ☷ & when fire *Li* ☲ gains a yang line in middle, it returns to Heaven *Qian* ☰ (after Li Yang); **3rd**; entire circulation of 8 extraordinaries, from *Du* to *Ren* to *Dai* to *Yang Net* to *Yin Net* (via *Dai*) to *Chong* to *Yang Motility* to *Yin Motility* back to *Du* (after Lu K'uan Yu). Perhaps they are all different ways to reach the same summit.

36
Chinese Clock Treatments

In Clinic, the Chinese Clock is used to treat
deep Qi & blood blockages, cyclic & postural symptoms.

Beginning & ending at 3 AM, each two-hour period
is identified with one of the animals on the Chinese zodiac
and one of the ordinary channels.
For example,
11 pm~1 am is the double-hour of the Rat & *Gallbladder*,
11 am~1 pm is the double-hour of the Horse & *Heart*.

Treat both the side & channel which are opposite to the symptom.

If there is pain or stiffness in the right *gallbladder* channel,
treat a hollow on the left *heart*.
If awaking in the night in the double-hour of the rat (*gallbladder*),
treat a hollow on the *heart*.

As deep Qi & blood circulate through the *gallbladder* at midnight,
they encounter a blockage disturbing *heart*mind
from deep slumber in the depths of its body.

Likewise, a postural misalignment from the side of the body
where the *gallbladder* channels Qi, e.g. hips, ribs, shoulders, neck,
might be treated with a hollow on the opposite *heart* channel.
Right *heart* treats left *gallbladder* & left *heart* treats right *gallbladder*.
Chinese-clocking the *gallbladder* is a gentle way of reducing the *heart*.

This applies right around the clock:
1 am ~3 am is the double-hour of the ox & *liver*,
1 pm~3 pm is the double-hour of the goat & *small Intestine*.
The *liver & small intestine* treat each other.

Pain or stiffness on the left *small intestine*
is treated at a hollow on the right *liver* channel.
Waking liver irritation in the double-hour of the ox is treated with
a hollow on the goat's *small intestine* channel.

Likewise, a postural misalignment from the front of the body
where *liver* channels, e.g. groin, outer sexual organs, ribcage, neck, eyes,
might be treated with a hollow on the opposite *small intestine*.
Right *small intestine* treats left *liver* & left *small intestine* treats right *liver.*

3 am~5 am is the double-hour of Tiger & *Lung*,
3 pm~5 pm is the double-hour of the Monkey & *Bladder.*
They treat each other.
5 am~7 am is the double-hour of Rabbit & *Large Intestine*,
5 pm~7 pm is the double-hour of Rooster & *Kidney*.
They treat each other.
7 am~9 am is the double-hour of Dragon & *Stomach*,
7 pm~9 pm is the double-hour of Dog & *Pericardium*.
They treat each other.
9 am~11 am is the double-hour of Snake & *Spleen*,
9 pm~11 pm is the double-hour of Boar & *Triple heater*.
They treat each other.

Treated on a *Yuan*-source, *Xi*-cleft, or *Luo*-connecting hollow,
the receptive hollow responds to the gentle touch
of needle, finger or *Yi*-focus.

If the correct hollow is found, it feels good,
both to the palpating practitioner & to the patient being palpated.
In Clinic, combining the wrist pulse with intuition
is a more accurate way of finding the receptive hollow.

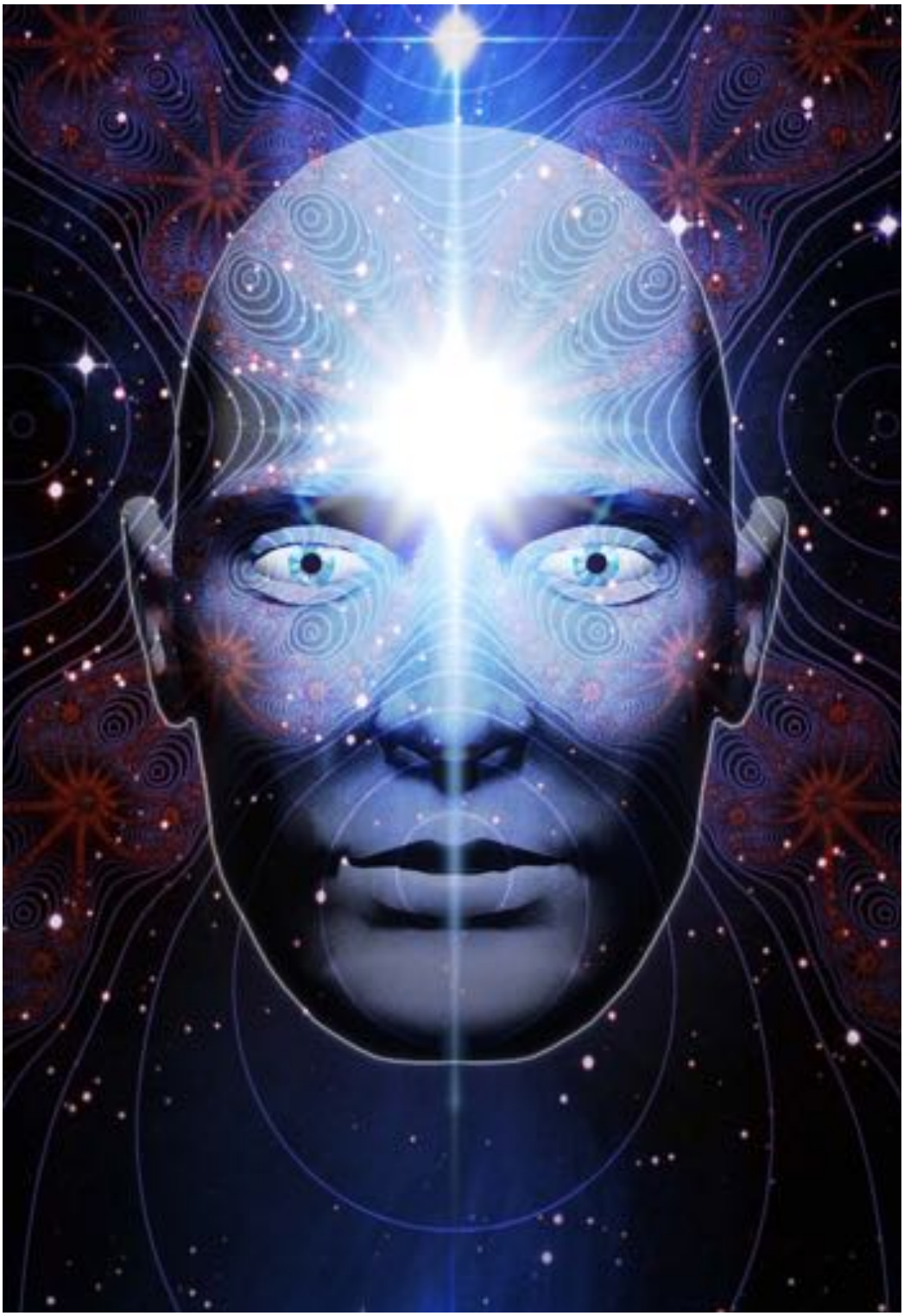

Figure 28. Sovereign Yang

Part VI

An Exposition on the Great *Thoroughfare Chong*

1
Flow and Origin of 8 Extra-ordinary Channels – Difficulty 28

二十八難

奇経八脈の循行と起止点を論ずる

二十八難に曰く、その奇経八脈なる者，既に十二経に拘わらざれば、
皆何くに起こり、何くに継ぐや。
然り。督脈は下極の兪に起こり、背裏に並び上がりて風府に至り、
入れて脳に属す。
任脈は中極の下に起こり、以って毛際に上がり、
腹裏に循いて関元に上がり,咽喉に至る。
衝脈は気衝に起こり、足の陽明の経に並び斉を挟みて上行し、
胸中に至りて,散ずるなり。
帯脈は、季脇に起こり、身を回りて一周す。
陽蹻脈は踝中に起こり、外踝に循いて上行し、風池に入る。
陰蹻脈もまた踝中に起こり、内踝に循いて上行し、咽喉に至り、
衝脈と交り貫く。
陽維、陰維は、身を継ぎ絡い、溢畜して諸経に環流灌漑すること能ざるものなり。
故に陽維は諸陽の会に起こるなり、陰維は諸陰の交に起こるなり。

比えば聖人溝渠を図り設くるも、溝渠満溢して深湖に流れ、
故に聖人も拘通すること能わず。而して人の脈隆盛なれば、
八脈に入って環周せず、故に十二経脈もこれに拘わること能わず。
それ邪気を受けて蓄うれば則ち腫熱す。矧もてこれを射すなり。

Translation

"*Difficulty 28,* a discussion on the circulation & spaces
where the 8 Extraordinary channels arise & finish.

Difficulty 28 asks,
If those known as the 8 extraordinary channels
are already not included in the 12 channels,
then where do they all arise from & where do they follow?
Answer:
The *Governor Du* channel arises from the lowest extreme transporting hollow,
rises up inside & parallel with spine, & arrives at *Wind Dwelling GV 16*
& enters to belong to the brain.

The *Conception Ren* channel arises from below mid extreme & from there
rises up through the pubic hair region, circulates on inside of abdomen,
up through *Gate to Source CV 4* to reach the throat.

The *Thoroughfare Chong* channel arises at *Qi Thoroughfare St 30*,
paralleling the Yang Bright *stomach* channels,
it pulls (scissors) into the navel before ascending upward
to reach the chest centre where it scatters.

The *Belt Dai* channel arises at the ribcage, & circles the body in one band.

The *Yang Motility* (*YangQiao*) channel arises from the heel centre,
circulates around outside of the ankle, & ascends to enter *Wind Pond GB 20*.

The *Yin Motility* (*YinQiao*) channel also arises from the heel centre,
circulates around inside of the ankle & ascends to reach the throat
where it inter-penetrates the *Thoroughfare Chong* channel.

The *Yang Net* (*YangWei*) & *Yin Net* (*YinWei*) follow & connect the body,
when there is overflowing[117], each channel cannot flow & irrigate.
For this reason, *Yang Net* arises from where all yang meets,
& *Yin Net* arises from where all yin mixes.

For example, even when a holy person is to construct ditches;
when the ditches overflow, the water flows to the deep lake (reservoir).
Therefore, not even a holy person can restrain flow.

Therefore, if there is full prosperity in a person's channels,
it enters the 8 channels & does not circulate back.

For this reason, even the 12 channels cannot belong to these channels.

When they accumulate with evil Qi, there is hot swelling.
Needle it with a stone needle.[118] "

Author's translation of *Difficulty 28 Canon of Difficulties*
Toyo Gakujutsu

117 Even though the notes in Toyo Gakujutsu say *chiku* 畜, it is meant to be 蓄える *takuwaeru,* meaning *to accumulate*. It is interesting that the main text has used this *Chiku,* meaning *Beast.* In Part V in the Chinese Clock, *Beast Gate* relates to a damning of Qi circulation caused by improper breathing between nostrils & *brain*. Perhaps an excess overflowing caused by our inner *Chiku Beasts*.

118 Stone needling may be akin to the modern practice of micro-bleeding in which *Jing*-Well hollows on end of (often yang) arm channels are bled to purge blood of hot stagnation.

2
Interpretation of Difficulty 28

The *8 Extraordinaries* may not belong to the *12 channels*,
but they are most certainly connected to them like a big *reservoir*
is connected to water mains in a township.

They are a system preceding the 12 channels,
containing a vast supply of Source Qi & essence.

Between the 8 & 12 are connecting channels which flow Qi back & forth.

When there is excess in the 12, these channels, via *Luo* connecting hollows,
flow pathogenic Qi into the 8.
When there is deficiency in the 12, these channels, also via *Luo* connecting hollows,
flow vital Qi in from the 8.

Hollows along the trajectories of the *8 extraordinary* channels also
open flow between the 8 & 12 when necessary.
Palpating pulse and/or intuitive feeling, shows us the Way.

The *8 extraordinaries* are the 8 aspects of the TaiJi illumination.
Each one facilitates some part of Source Qi & essence
assisting form & function in the 12-channel *heart*mindbody.

For example, *Yang Motility* often boosts *LifeGate* fire
when *kidneys* are too cold & weak to function.

Thoroughfare Chong draws in Source Qi
from the *root of Heaven & Earth*
when organs are too tired & depleted to help themselves.
By drawing in Qi from Source, *evil* pathogenic Qi is transformed.

Yin Net clears pathogenic Qi
out of the inner aspect of *heart*mindbody
when the 6 yin channels are overloaded with stress.

Some of them, like *Yang Motility*,
seem to supply vital Qi when there is lack.
Some, such as *Yin Net*, seem to clear pathogenic Qi when there is excess.

By bringing in source Qi & essence from our *extraordinary deep lake*,
pathogens naturally clear out of the 12.
Likewise, by clearing out evil Qi, vital Qi naturally fills from Source.

The *reservoir* in the Source Qi & essence realm
takes excess overflow & supplements deficiency
when the 12 channels cannot manage by themselves.

Too overloaded and/or too weak, the *12 channels* become dysfunctional.

Even though this *Difficulty* describes
particular trajectories for the extraordinaries,
acupuncture charts show them extending into other parts of the body.

For example, the *Thoroughfare Chong* channel is said to *scatter in the chest*,
however, charts show it extending up through neck into the face.
Theory as well as the location of its 'Focal hollow' at back of the skull
also suggests that it penetrates the *Brain* centre.

Although Difficulty 28 says *Chong*
follows the *stomach channels*, other sources (Chip Chase & Miki Shima)
say it follows between the *kidney & stomach* channels.

Following between the *kidney & stomach channels*
brings in both the pre & post birth essence Qi aspects of the *Chong*.
Tracking between prebirth *kidney* & postbirth *stomach* channels
agrees with my clinical experience.

The *Conception Ren* channel is said to *reach up into the throat*,
yet charts show it extending further up circulating around the mouth
rising up into the face under the eyes.
Perhaps, these descriptions are not meant to be definitive.
Instead, may be they are there to give us a basic road map
so that we might know where to navigate our *Yi*-mind
around our *heart*mindbody.
Moreover, the places where they are described to go are of special importance.

For example, even though Difficulty 28 says
Thoroughfare Chong scatters in the chest,
it also says that *Yin Motility merges with Chong in the throat*.

When extraordinaries borrow hollows from the ordinary 12 channels,
these hollows reflect the nature of that extraordinary channel.

For example, *Belt Dai* circulates around 3 *gallbladder* & 1 *liver* hollow
bilaterally, reflecting its capacity to divert excess wind & heat.

Yin Net ascends the yin channels into the *Conception Ren*
reflecting its ability to remove evil Qi from the inner yin aspect of the body.

Yang Net ascends along a trail of yang channel hollows,
reflecting its ability to remove pathogens from the outer yang.

These hollows are like valves in water mains
which control flow between the *reservoir*
& the 12 water-mains supplying our everyday life.
These hollow valves open when *extraordinary* help is needed
& close when it is not.

Following diagnostic signs & symptoms,
we activate these extraordinary hollows.
These signs & symptoms are our *heart*mindbody's way
of calling out for *extraordinary* help.

Treatments drawn from the Canon of Difficulties, the *Nanjing*,
lead into a yinyang 5-elemental root treatment.
According to my clinical research,
when a *Luo* connecting hollow replaces one of the 5-elemental hollows,
then the root combines with an *extraordinary* treatment.
Through this *Luo* vortex, the root treatment
connects into one of the *extraordinary* channels.

Down the rabbit hole, patient & practitioner do go
into the extraordinary realm of the TaiJillumination.
Combining the 8 *extraordinaries* with a 12 channel root treatment
can be quite a trip!

The Hollows from where the Extraordinaries Arise

Just as their ending hollows do not seem to be definitive,
neither do the hollows from where they are said to arise.

Possibly the trajectories described here are more acupuncture specific,
as medicine often tends to operate more from within
the white picket fence of the form realm.
Whereas TaiJi & Qigong tend to venture outside that white picket fence
into the wilderness of this *extraordinary* realm!

By comprehending complexities within the picket fence of form,
the Qi Therapist is able to compassionately help their community.
Furthermore, being able to trek out into the rough wild mountains,
the Self Cultivator connects to the TaiJillumination.
Fortunately being both, we combine the form realm of humanity
with TaiJi Oneness.

The *Governor Du arises from the lowest extreme*,
the *lowest extreme* being *Meeting of Yin CV 1*,
(visualized as *Kun*, *the root chakra*, *the gateway to the dark-unseen female*).

In this book, this Spirit Hollow is associated with
the *gateway to the dark-unseen female* of *Dao De Jing chapter 6*.
It is visualized as the infinitely deep space from where all channels
& all *heart*mindbody originate.

The *Conception Ren* also originates in this *dark-unseen gateway*.
It takes form at *Mid Extreme* which is the name for *Mid Extreme CV 3,*
locating in the lower *Dantian* field.

The 2nd character in 中極 *Mid Extreme*,
is the same extreme in 太極 TaiJi; Great Extreme,
which means the polarity *extremes* of Heaven & Earth.
Everything in existence fluxes between these two *extremes*.

As the letters *CV* (*Conception Vessel*) indicate,
Meeting of Yin CV 1 is the very first hollow on the *Conception* channel
and is very obviously the origin of this channel.
Calling *Mid Extreme CV 3* the origin, gives this hollow special meaning!

Meeting of Yin interpreted as the *Meeting* of primordial *Yin Feminine,*
is the space where we visualize the *gateway to the dark-unseen female*.

This space is more specifically the underground Source
from where primordial Qi springs forth.

Mid Extreme, being the hollow where it surfaces into form,
directly draws Qi from this Source.

Similarly, *Thoroughfare Chong* is said to arises at *Qi Thoroughfare St 30*.
However in actuality, *Meeting of Yin*, as the *dark-unseen gateway*
is also the origin of *Chong*.

The *Belt Dai* channel *arises at the ribcage*,
which classical sources say is *Completion Gate Lv 13*.

The *2 Motility* channels *arising in the heel centres*,
seem to relate to the *Shimian* (*Lost Sleep*) hollow
underneath the heel centres, used for treating insomnia.
From a Qigong perspective, focusing in these *heel centres*
can ground both the entire 8-extraordinary & 12-ordinary channel systems.

The *Yang Net arises from where all yang channels meet*
& the *Yin Net arises from where all yin channels mix*.
Yang *meets* on the outer, yin *mixes* on the inner.

The *stone needle* mentioned in this *Difficulty 28*
seems to be similar to Channel Therapy's micro-bleeding.
In micro-bleeding we lightly prick the end of Well hollows
on the fingertips of the channels affected,
then squeeze out a few drops of blood.

Micro-bleeding is mostly done on yang channels.
Micro-bleeding yin channels,
especially on old or infirm people, might be dangerous.
Evil pathogenic wind & heat are cleared from the blood.
This is often effective for symptoms like sore throat,
hacking cough, red face & fever
accompanied with a pounding hard pulse.

3
The Channels Flower Open
Extraordinary channels

The lower & upper *Dantians* of Earth & Heaven
nourish the middle *Dantian* of Human with primordial Qi & Spirit light.

The more the *Dantian* fields & heaters balance
within themselves & with each other,
the more this Spirit Qi assists our 12-channel form.

Within the realm of TaiJi, between Heaven & Earth,
before formation of essence & human spirit, there is no individuality;
no *kidneys*, no *stomach*, no *heart*, no mind,
just one undifferentiated oneness.
Before this oneness is the nothingness, The *WuJi* of empty void.

Creation sits on a backdrop of emptiness.
Between & within the so-called 'particles of matter' is empty space.
Space infinitely expands back into empty void.

The 8 extraordinaries are how creation begins,
from the *TaiJi* Oneness through the triple heater system,
into 12-channel form & function.

In particular, *Thoroughfare Chong*, *Conception Ren & Governor Du*,
hold Source Qi & essence needed for structuring
our human *heart*mindbody.

The *Chong* channel becomes the ethereal blueprint
from whence our entire organchannel system blooms.
Blooms from our deepest Yin Hollow, *gateway to the dark-unseen female*,
Meeting of Yin CV 1,
which becomes the ground to our entire being.

This *Chong* entry hollow in the ground of our lower *Dantian*
may be imagined as our inner ethereal womb,
from where our entire organchannelheartmindbody births into existence.

Heavens shining Virtue light (*De*) into our inner Earthly womb
births Source Qi into essence life.

In order for this utmost Yang light to completely fill
this most inner Yin hollow,
we must fully empty ourselves of pathogenic Qi.
Empty, our form bodies become a container for this Yang Virtue to fill.

Our *Chong* channel is thus the *thoroughfare*
which births essence in our lower belly,
shines human spirit from our chest
& evolves us back into Original Spirit in our heads.

It is our most subtle, most inner core channel which flows through
all 3 *Dantians* from Earth through Human to Heaven.

Following this *Great Chong Thoroughfare* from Earthly Source
back into Heavenly Original Spirit,
we take a journey out into Human spirit.

As the *Dao De Jing* says, we step off the Great Way of existence
& adventure down into the not so bright, not so wide,
bumpy crooked pathways.

The other 7 extraordinary & 12 form channels
facilitate this journey into life.

The more *bumpy* the paths we walk,
the more *crooked* our channels distort into sickness.

Qi channels are spirit's natural expression
as we grow out experiencing individual life.

4
Pain & Bliss

Born from Earthly Source, our *Chong* grows us up
through individual essence-spirit,
back into the Original Spirit of Heaven.

For a sage this may be a mere moment.
For an ordinary mortal though, it may take many a lifetime
for *Chong* to transform
all our mental, emotional & physical blockages.

A mere moment or a 1000 lifetimes,
one and the same in the timelessness of empty space.

An external orgasm, all tight & contracted,
an internal Qi wave striking a blockage,
must release its precious life essence,
ejaculating it from body.

An internal orgasm, a Qi bubble outwardly expanding,
encountering a psychic trauma dam,
ruptures this blockage, raptures us free,
internally blissing, expanding our Qi.

Our pain, sadness, anger & hurt,
all merely Qi bubbles waiting to blow,
ready to pop & surge the body with currents of orgasmic energy.

By quietly listening to the body's subtle call,
by gently following the Qi through its channels,
we can find these traumatic Qi bubbles.
Setting them free, we can enjoy our *Qienergy*.

5
Channels Blossom life

Like a flower opening its petals into the garden of life,
Source orgasms open our channels, radiating Qi,
to intercourse with other spirits.

In the most inner realm of *TaiJi,*
Yin Earth & Yang Heaven intercourse to birth *Chong*.

In the realm of *Chong*, yin essence & yang spirit intercourse
to birth *Conception Ren & Governor Du*.
Ren & Du intercourse to become the *Small Heavenly Circulation*,
more commonly known as the *Microcosmic Orbit*.
Within this circulation animal spirit *Po* loves celestial spirit *Hun*
to unite our terrestrial & celestial natures.
This is the metal & wood elements joining
across the 5-elemental cruciform to balance our everyday life.

Further down the creation process,
as time flows & space expands[119],
spirit fully blossoms into the 12 yin & yang channels.
Spirit forms our *heart*mindbody through the 12 channels.

Ren, as our primordial feminine,
yinizes all these 6 yin channels.
Du, as our primordial masculine,
yangizes all these 6 yang channels.
Yinizes, means the calming, nourishing & moistening
of the organchannels with essence water.
Yangizes, means the activating, energizing & warming
of the organchannels with spirit fire.

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119 Perhaps the unfolding of our channels defines the way our time-line moves. From birth to death, from lifetime to lifetime, our channels spiritually evolve, taking their Qi-movement from time & their empty passages from space.
Our individual spirit perceives this evolving yang & yin Qi to be in accordance with its continually changing *heart*mind. From the Here & Now of a balanced *Chong*, the rising tide of channel Qi creates our own unique time-space continuum.

As *Ren* & *Du* flow our *Small Heavenly Circulation* into orbit,
the triple heater fires burst into life,
or should we say, burst life vibrantly open.

Yin essence naturally growing up into yang spirit's *heart*mind
radiates *pericardium* fire in the upper heater.
This hollow is *Middle Altar CV 17* which opens forward into Yin *Ren*.

Yang spirit self-cultivating[120] back down into yin essence
ignites *LifeGate* fire in the lower heater.
This hollow is *LifeGate GV 4* which opens backward into Yang *Du*.

Belt Dai then wraps around our waist,
keeping all our Source Qi, essence & *LifeGate* fire
safe & secure in our lower *Dantian*.

By keeping all this precious Qi securely wrapped in,
Dai can then with subtle inner-control,
vibrate it out horizontally, to gently yet powerfully, penetrate the world.

Whereas all other channels run up & down, down & up
following the vertical TaiJi axis,
Dai horizontally encircles them all.

In *TaiJiQuan*, rotating from the hipbone-waist (*Yao*),
whilst keeping our *TaiJi* axis easefully vertical,
activates *Belt Dai,*
allowing us to gracefully exchange Qi with other spirits.

Sometimes this exchange may be sexual love,
other times it may be a martial fight
or a simple chat with a neighbour or friend.
All exchanges though, are individual spirits in a state of Qi intercourse.

Fight with a *heart* of gentle love,
love with a *heart* of playful fight.

120 Whereas essence naturally grows up into spirit's *heart*mind, we must consciously cultivate spirit back down into essence if we don't wish to prematurely age.

Like branches, leaves, twigs & flowers,
these channels grow out into the rainforest
to intercourse with other individual spirits.

These other spirit beings also extend their channels
to intercourse back with us.
Qi radiates from spirit to permeate other being's channels,
mixing & merging,
all interpenetrate as Universe between Heaven & Earth.

Those beings closer to the etherealness of *TaiJi* Oneness,
in a sense closer to Heaven, might have lighter Qi bodies.
Those closer to the physicality of form manifestation,
in a sense closer to Earth, might have denser ones.

Nevertheless, all Qi bodies interconnect,
as easily as two currents of air swirling in sky,
as easily as two pools of water swirling in ocean,
as naturally as flowering trees in a rainforest.

However, whilst inhabiting our ecosystems,
we individual spirits had best maintain our own personal integrity,
our own individual space amongst the profusion of myriad spirits.

Integrity, as virtue shining from Heaven vitalizing our *lung*,
empowers our animal spirit *Po* with the courage to be ourself,
the courage to involve within community.

The skin pores do just this.
Like many little windows in the wall of our physical body house,
they close at night, keeping our *heart*mind cosy & warm,
then open in the morning letting our *heart*mind freely out.

Closing pores keeps cold drafts out,
opening them lets warm breezes in.

If these windows do not properly open & close,
our *heart* & mind, who live inside,
can lose their mutual balance & grow apart.

Yinyang balance on the skin surface is so very important.
This is *Wei Qi*; a porous *Protective Qi* shield which,
when strong & beaming,
lets in healthy & blocks out unhealthy Qi.

Our yin *Heart* & yang Mind,
who shelter inside a Qi shielded physical body,
can be imagined as a loving couple living inside a strong walled house.
Together inside they love-struggle to keep life on course.

She, the *Heart*, intuits what is going on & where to go.
he, the Mind, considers what is happening & what to do.
Together, as emotional intelligence,
they plot a course through the many obstacles of life.

Together as one *heart*mind,
loving deep inside their *heart* chambers,
they bring order to a seemingly chaotic world.

Order, the virtue of Heaven shining in the *heart*,
gives this loving couple the feeling intelligence to clean up their mess;
gives them the conscious oversight to keep their home neat & tidy.

An uncluttered *heart*space
raises our feminine *heart* & masculine mind to conscious love.

When young & innocent,
in their inner love chamber, uncluttered by many possessions,
Heart & Mind have the room to playfully love.

However, if *heart*mind is allowed to grow old & stale,
falling into unconscious bad habits,
Heart loses her tender soft feelings
& Mind loses his thoughtful kind consideration.
They fall out of love!

The empty space which they once filled with love
is now choked by complexity & clutter.

6
Life Balances Love

Within the realm of *Chong*, Yin feminine & Yang masculine
intercourse within this one channel only!
A simple sagacious lifestyle juggling few variables.
A natural life enjoying simple things.

Fetal-forming after this core in extraordinary balance,
grow all the other channels
in nature's creation sequence.
Life outwardly expands,
becoming the *Small Heavenly Circulation* of *Ren* & *Du*.
Yin & Yang intercourse across these 2 channels
yet within one *heart*mindbody.
One *Heavenly Circulation* connects all 3 *Dantians* together as one innerverse.
Also sagacious, life yinyang balances love within one *heart*mindbody.

However, as life blooms into human being,
spirit also must intercourse across a further 6 yin & 6 yang channels,
a juggling act of perplexing balance.

That is to say, within each 5 elemental house,
yin & yang seek balance as sister & brother;
liver & gallbladder seek balance in the house of wood,
heart & small intestine seek balance in the house of fire,
spleen & stomach seek balance in the house of earth,
lung & large intestine seek balance in the house of metal,
kidney & bladder seek balance in the house of water.

This sibling balance holds each element together
as the lifecycle spirals clockwise up & out to Heaven.
The yang brother expands their element & circle outward,
the yin sister grounds their element & circle in towards the centre;
in towards Earth.

However, the balancing act does not stop there...

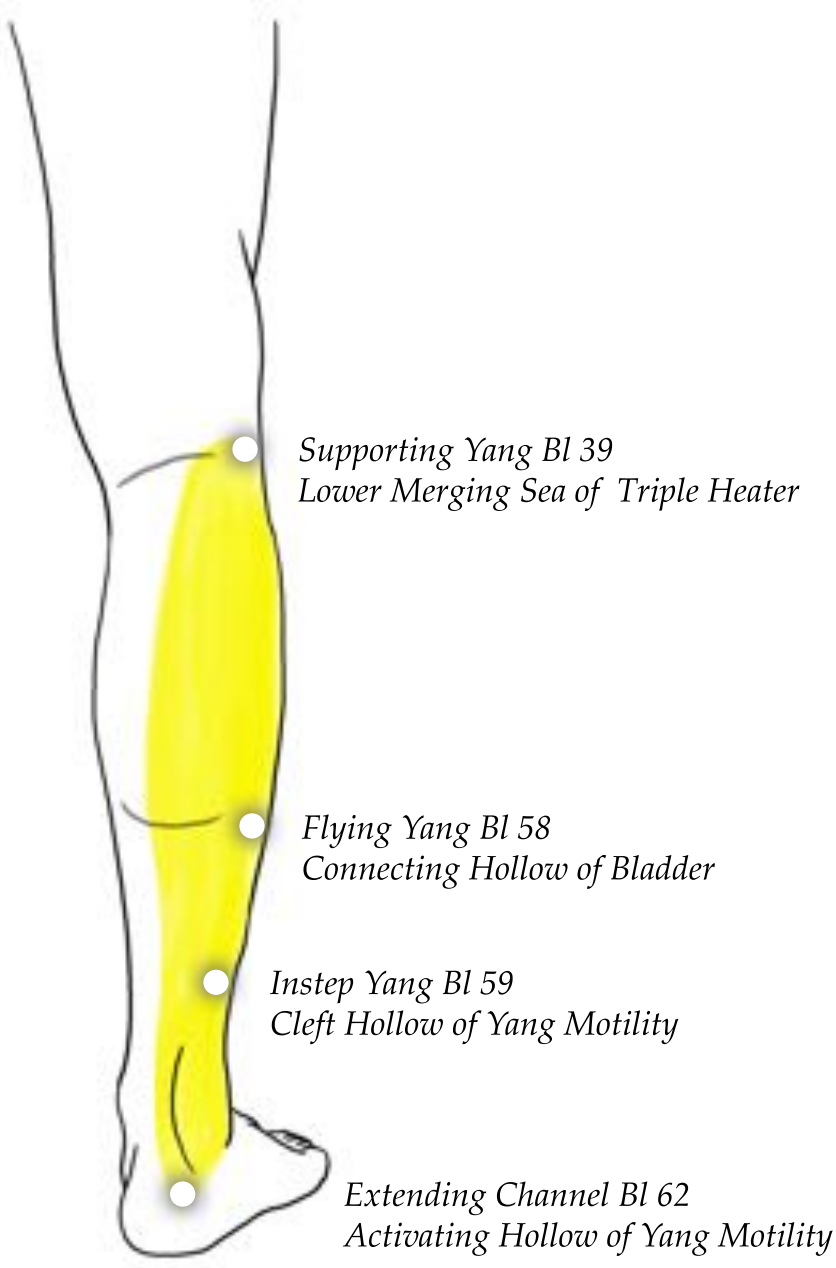
Supporting Yang Bl 39
Lower Merging Sea of Triple Heater
Flying Yang Bl 58
Connecting Hollow of Bladder
Instep Yang Bl 59
Cleft Hollow of Yang Motility
Extending Channel Bl 62
Activating Hollow of Yang Motility

Figure 29. Lower Triple Heater

From sibling relations within the same elemental house,
to marital relations between different elemental houses,
elements marry across the pentagram in the struggle relationship:
She, yin wood *liver*, liking the yang man of metal,
marries He, the *large intestine*.
She, yin metal *lung*, liking the yang man of fire,
marries He, the *small intestine*.
She, yin fire *heart*, liking the yang man of water,
marries He, the *bladder*.
She, yin water *kidney*, liking the yang man of earth,
marries, He, the s*tomach*.
She, yin earth *spleen*, liking the yang man of wood,
marries, He, the *gallbladder*.
(As a simplified version of *Difficulty 33*, these struggle relationships are
also called mutual win over/mutual fight & win/mutual-control)

With the exception of *heart & bladder*,
these marriages all define constitutions with which we are born.
Each is a yinyang 5 element constitutional pattern which inherently affects
all our mental, emotional & physical behaviours.
Through these elemental patterns,
our human spirit expresses its natural personality,
distinct & unique.
Like a stream running down a mountain,
our forever changing constitution creates a natural pattern,
a groove in the body's environmental Qi landscape,
a *Qiscape* through which our *heart*mindbody flows.

In the groove, we find our rhythm to which we dance, play music,
practice holistic medicine, create art, cultivate our natures.

The fire-*heart* & water-*bladder* combination,
although not an external marriage balancing our outer lives,
is an internal one balancing our inner essence & spirit
around the inner TaiJi axis.
Whereas fire *heart* houses human spirit,
bladder, as 'yang of water', is more akin to *LifeGate* fire.
As 'yang fire in water',
hollows on the *bladder* channel can boost *LifeGate* fire
to improve *kidney* function.
This *kidney LifeGate* yang then warms & circulates *kidney* yin water.

If water internally cools & stagnates we get damp.
A chronic heavy water-logging which physically weighs us down,
dampens our *LifeGate* fire,
slowly extinguishing our burning spirit.

In Channel Therapy, we borrow hollows from this *bladder* channel,
from outside back of the knee down to outside back of the ankle,
to form a second *triple heater* channel[121].

In contrast to the main *triple heater* channel on the arm
which adjusts *pericardium* fire in the upper heater,
this lower leg channel adjusts *LifeGate* fire in the lower heater.

These lower leg hollows, also belonging to the *Yang Motility* channel,
draw their *LifeGate* power from the extraordinary source, (deep reservoir).

LifeGate fire burning deep within,
circulates fluids, blood, warmth throughout our lower belly,
down legs into feet extending out to light tippytoes.

121 Refer to figure 29.

7
Life Gushes Over

The struggle (mutual win over/mutual control) cycle's
constitutional marriages exist to hold *heart*mindbody together
through life's struggles.

Abundant Qi flourishing up from the Source,
fills our *kidneys* fuelling our potent animal lust.
Transforming in the *heart*, this Qi becomes humane compassion,
which overflows outside intermingling with other spirits.

Animal lust not transforming, instead our *heart*mind selfishly fills with
anger, lust, hopelessness, greed, addiction, judgement, pride & hate.
S*even* unevolved *humanimal Po,* possess our *heart*mindbody.

A narrow-minded animal *Po*, not balanced by its celestial *Hun*,
runs wild, makes trouble, out of self-control.

Starved of Spirit light & Source Qi abundance,
these beastly *Po* within us thirst unquenchably for essence blood,
hunger insatiably for essence flesh.
Like carnivores, too many humanimals crave for other spirit's essence.
They excessively feed off other creature's flesh.
But unlike 4-legged carnivores,
2-legged ones greedily overconsume,
ignorantly indulging whilst other creatures suffer.
Some even take their pleasure in other creature's pain.

As god-aspiring animals, half animal~half divinity,
humans are capable of such loving concern,
yet many do not seem to care.

The more we cannibalize off other's essence,
the more we seem to desperately crave.
The more unclean blood & flesh we desire,
the more we believe we need for survival;
the further we stray from the pure energy source of Spirit Light.
A belief system which can be challenged!

By changing our belief systems, our lifestyle & our diet,
towards a lighter, more caring way of being,
the less heavy gross food we need to sustain our life systems.

When we clear our *heart*mind of these misleading beliefs,
purge our body of these gross impurities,
then clean universal Qi has space to enter.

Clean & clear, free of heavy obstructions,
our channel Qi grounds into its youth-giving Source.

The more we nourish ourself from clean energy;
breathe fresh air, eat organic vegetables, practice Qigong,
the less we need to feed off the essence blood of others.

In TCM theory, it is said that meat nourishes blood,
which is depleted by excessive hard work.

So, if you feel you need a little meat to nourish your blood,
then clasp your hands together & bow your head,
in gratitude for the beautiful animal who gave its life for you.

Obviously, humanely raised stock are closer to Source
than cruelly treated animal meat.
Closer to Source, means cleaner, less toxic, healthier.

If you want to live in celestialight
with all the Qi to your *stomach's* delight,
all the love to your *heart's* content,
then best to rise above unethical carnivore.
Cheat & be cheated, hurt & be hurt,
kill & be killed, rape-plunder & be rape-plundered.

Rise up above this *karmic* law & follow the celestial Way.
Rise up high & fly free, rise up high, emerge above the canopy.

Love with compassion, care with concern,
run naturally wild in your animal body.
Pursue, one-pointedly, the pure bliss of your celestial truth.

8
A Martial Posture

A TaiJi Artisan fights with a compassionate *heart*,
gently deflecting grasping claws,
deftly warding-off snapping teeth.

Hatefully, some seek to fight, lovingly some seek to unite;
extremes on the spectrum of intercoursing Qi,
which we had best counter-balance if we want to stay on track.

The art of counter-balancing is *Chung Yung*,
according to the famous TaiJi master, Cheng Man-ch'ing.
(In Lowenthal, 1994, discussing the concept of *Chung Yung*
which translates as 'immutable straightness')

The most important part of Chung Yung is centre of gravity.
The next important part is the precise timing of this center.
A good way to help comprehend the center of balance is with a Chinese scale:
if we put something heavy on the hook it will bring the level bar down.
In order to maintain the level,
you have to move the heavy weight on the left side, the counter-balance.
The meaning of this counter-balance is "power" and "control."
It is this counter-balancing weight that always keeps the balance
by moving in and out.
Wolfe Lowenthal, Gateway to the Miraculous, p36-37

In Qigong Theory, *Chung Yung*, immutable straightness,
would be the posturing of the TaiJi axis between Heaven & Earth,
the never-changing axis which forever remains *immutable straight*.

The art of TaiJi is to naturally balance ourself
with each & every different person we encounter.
That is to say, as each & every person is individual & unique,
each & every encounter should be accordingly unique.

Each & every person, tree, rock, season, country...
requires its own unique *counter-balancing*.
If we jump on one rock like we jumped on another, we might slip off,
if we climb up one tree like we climbed up another, we might fall out.

Likewise, if we engage one person as we engaged another,
then we might get into trouble or miss out on a beautiful opportunity.

In *Chung Yung* practice, we first connect with innerself,
finding our own *centre of gravity* from within our TaiJi axis,
that central lower *Dantian* space from where we move.

Then, from this *gravity centre*, with *precise timing*,
we respond naturally to each & every encounter.

When the outside mass (or force) touches our Qi,
then like the *Chinese herbal scales*,
we *counter-balance* that outside *weight* (or impact)
by shifting our inner *weight*.

If the outside force pushes us *heavy* & hard,
then we sternly *counter-balance*, gently firm.
If the outside force touches us tender & light,
then we lovingly *counter-balance*, grounded yet light.
From gently tender to aggressively hard,
all interactions on life's continuum
can be gently intercoursed, if in *Chung Yung* balance.

A fight is won before fist is raised,
a heart is won before word is spoken.

Empathizing emotionally, seeing mind's intent,
feeling change in the atmospheric air,
we stay out of danger's dark way.
We vibrate closer to *celestialight*.

However, if caught in a dangerous wind,
unable to get away,
a skilled TaiJi Artisan deftly deflects its hard Qi force away from their centre.
Thus they preserve their *long life & timeless observance,* (*Spiritual Axis 8*).

Either move your centre away from the storm
or move the storm's centre away from you.

Fortuitously in the path of a gentle breeze,
which tenderly caresses the Qi of your skin,
you may naturally wish to lighten yourself up
& sense the gentle breeze in return.

Elegant poise around your TaiJi axis
allows intercourse with the world in loving balance.

9
Loving Channel Balance

In a gentle, yet sometimes not so gentle, exchange,
we love connect with another.

Two spirits share their love,
share their spirit's past-life *karma*,
share their ancestral family stuff.

Ancestral lineage is so much more than DNA,
since spiritual illness also transfers through each parent's *kidney* essence.

Through long-term sexual intercourse, and more so, by having a baby,
his & her's becomes their's.

All her stuff, both beautiful & ugly, mixes into him,
all his stuff, both strengths & weaknesses, merges into her.
Mixing & merging, this Qi pool becomes shared love.

We love connect best with another who shares
a similar *heart &* channel balance with us.

We search for that lover who has that which we do not,
she giving him her feminine yin,
he giving her his masculine yang.

Multisexually, he may give her his yin & she may give him her yang;
'yin in yang' loving 'yang in yin',
a rainbow of love spanning the entire spectrum of human relationships.
Such an intricate love web we humans do weave!

Just as internal channel marriages
harmonise internal symptomatic struggles,
so also does this union of two spirits, if well matched,
help to harmonise all the struggles encountered in every day life.

Being with a lover, we feel their spirit, we breathe their air,
we Qi love them gently, yet as intensely, as we possibly can.

Touching their skin,
we caress as delicately as bird's feathers stroking the wind.
Tenderly touching their channel flow,
we swish & swirl over their acupuncture hollows.

Stroke these hollows as lightly as a bee walking on petals,
as delicately as a butterfly landing on a dew covered leaf.

Just as the bee's gentle vibration entices the flower
to release its precious pollen,
so also do our hollows open to gentle stimulation.
This is masculine yang stimulating yin.

Conversely, just as perfume from the flower's essence,
entice the buzzing bee,
so also does sensuous Qi in those channelhollows
entice those caressing fingers.
This is feminine yin enticing yang.

Some of these hollows are as large as radiant sunflowers,
some are as tiny as tender little violets,
all however are very sensitive, very responsive to delicate touch.

Fingertips, like fluttering bee's wings,
empty of tension, full of Qi,
lightly caress the skin's vibrant surface.

Delicately stimulating these flower hollows
opens them deep down into their channel passageways.

Yang ethereally touches, yin deeply opens,
yang gently penetrates, yin deeply throbs.

A deep throb vibrating our channel passageways
draws Qi down into *Chong's* primal core.
An open *heart* invites love light deep inside.
From the core of *Chong*,
life Qi gushes over,
spilling into our channel rivers, irrigating our *Dantian* fields,
where we cultivate a graceful life.

10
Innerverse + Outerverse = Universe

Just as balance can be found in our Innerverse,
in-between our Crown Heavens & Perineum Earth,
so can it be found between stars & ground
& with other spirit beings outside.

Intense potent sexual essence excites two lovers;
her yin womb entices him in,
his yang sperm flows into her.
Yin & yang essence conceive new spirit.

Lovelife overflows, becomes Outerverse,
3, 4, 5... individual spirits all socially intercoursing as a family.

Further overflowing,
this family intercourses with other families to make a community;
which intercourses with other communities to make a nation;
which intercourses with other nations of different culture & race
to make a human species;
which intercourses with other species of plant & animal to inhabit a planet.
Our Solar System, in turn, intercourses with the stars to make the Universe.

Innerverse overflows into Outerverse, our inner imbalances
flowing out from self, through family into community,
makes the world the chaotic mess it is today!

Peace & joy within manifest as a happy community.
A happy community also gives the individual space
to cultivate that peace & joy within.

Cultivate that Innerversal balance where peace & love,
as a natural state, shine out through community & environment
to reach that Outerversal Oneness of Stars & Ground.

From Crown to Perineum, Heaven to Earth
& everything in between,
All is One.

11
Empty Space

Measure time not by the clock's tick tock,
nor by the calender page's flip flop,
but by the aging of the body & the perception of the *heart*mind.

Seek to keep each moment vibrantly empty,
neither constantly filling them with incessant mental chatter,
nor with the busy schedules of appointment books.
Seek to keep ourselves open, encountering serendipitous surprise.

Our homes also need not be filled with unneeded possessions,
instead, we may choose to furnish them with empty space.
Empty space in which we may move, dance,
play child-like innocently in the ever-expanding moment.
Empty space in which to practice our TaiJi *& Yoga*...

It is also the uncluttered space on the mantelpiece
that gives that exquisite ornament a background in which to be admired.

It is that space between our words which allows our voice to divinely sing,
which gives our profundity a stage on which to stand.

It is the space in the garden,
which gives those beautiful flowers room to grow,
which gives their delicate petals a backdrop on which to glow.

If bunched up, crowded in, those flowers have no space to thrive,
those words have no space to sing,
that beautiful ornament simply gets lost in the clutter.

The grace of our art requires its own space to shine.

Our home, an extension of *heart*mind,
our physical house, an extension of body,
directly reflect our mental, emotional & physical states.
Inner & outer mutually reflect each other.

A cluttered home reflects a cluttered *heart*mind.

Like an innocent child, project not your past into the future,
nor expect what gave you happiness before
to give you happiness again & again, over & over.
Living in the moment,
trample not those flowers of opportunity blossoming before you,
fixate not on that narrow-minded goal hidden over a distant horizon.

Thinking happiness is over there,
we miss out on what is blossoming in the Now & Here.

By being present in the place where our feet do stand,
where our bottom does sit,
we keep our *gateway to the dark-unseen female* passaging free.

Pregnantly pausing between moment & moment,
breath & breath, thought & thought,
keeps us full of Source Qi life.

QiDo it! Breathe in, feeling the air Qi fill your *lung*, then lower belly,
pause at your breath's end feeling the empty space.
Then as the pause reaches its limits, breathe out,
emptying your lower belly, then your *lung*[122].
Allow your outbreath to slowly disappear pause,
feeling your mind dissolve into the emptiness of no thought,
before breathing in again.

It is like returning to that 1st lifecycle phase, when we were 1 to 7 or 8 years,
when *heart*mind was yet uncluttered by worldly things.
At that time when *Thoroughfare Chong* was fully open
growing our bones, *brain*, organs, hair & all.

By clearing our *heart*mind of its worldly clutter,
by clearing *Chong* and its subsequent channels of their sicknesses,
we can return to the potent purity of child-like innocence.

Child-like does not mean the childishness of an undisciplined animal *Po*
which selfishly desires to lie about, eat, have sex & sleep.

---

122 Use the diaphragm to pull inbreath down & into the bottom of the *lung*, then deeper down into the lower belly, relaxing diaphragm as outbreath exits.

Consider that the word discipline need not mean to enslave free spirit.
Coming from the Latin *discipulus* meaning *to learn*,
we may like to regularly practice a *Qi Art* which is truly heartfelt.

Disciplined yet child-like,
we achieve relaxed practice with awesome pleasure.

Once we learn to be free of all those brain-washing restraints,
thinking & feeling our own thoughts & emotions,
Qi Artisans can take conscious responsibility for all aspects of their life.

Responsibly child-like, we grow into a celestial adult.

Blame not others for those faults which are ours.
Give away not our power to those who seek our control.
Instead, fully inhabit our own *heart*mindbody as truly ourself.

Fully inhabiting every nook & cranny of our own inner home,
not hoarding junk in those back unseen rooms,
nor letting rats, cockroaches infest those shadowy unseen corners,
we can put our lives back into true celestial order.

Our Animal *Po* learning the Heavenly *Qi Arts* from its Celestial *Hun*,
our Celestial *Hun* learning how to play on Earth from its Animal *Po*,
metal & wood balance our everyday life.

Learning-playing, child-like in our moment,
we venture outside the gates of our family home.
Exploring the physical, we travel around, going here & there.
Exploring the esoteric, we adventure inside our Qi channels,
touching gently into those subtler dimensional realms.

Responsibly child-like,
Qi Artisans live this moment as if there were no more.

For in the Now & Here, this is all there is!
One eternal moment
infinitely illuminating greatly expanding space.

12
The Now of Time

If we are karmically lucky enough to live 80 long years,
approximately 960 months, 29,220 days, 701,280 hours,
then we have about 42,000,000 minutes to open ourself up.

Minutes & moments, not being the same,
there are many more moments than those approximate 42,000,000 minutes,
when we have opportunity to open ourself up.

The more empty are our moments,
the more space we have for Source Qi to fill.
So, we live longer & stronger, feeling happier & healthier.

Open up these Qi-filled moments,
open them up lighter & lighter,
like the expansive emptiness of the bright blue sky.

In reality, time is not mechanically measured.
There is no celestial clock of individual seconds, individual moments
tick-tocking away.

There is just one illumination shining down
from the Now of Heaven into the Here of Earth,
from stars & sun down onto ground,
from crown & *heart* down into perineum.

Our mind perceiving this illumination,
like each frame of the stills on an old movie reel,
second per second, moment per moment, connecting them up,
streams as an infinite flow of continuous time,
or at least up until mind's death, anyway.

One Lifetime, One existence is merely One Eternal Moment,
the TaiJi of Heaven illuminating Earth.

Paradoxically, this is what we practice each time we do a TaiJi form;
a form becoming formless, a sequence becoming timeless.
The paradox of the *Qi Arts*!

Actually, the closest timekeeper to that eternal one moment
is our *Chinese Clock Heavenly circulation*, (Part V Chapter 4)
which runs up spine to crown from morning to midday,
switches down front-midline to perineum from afternoon
through evening to midnight.

Crown's *Hundred Meeting GV 20* & perineum's *Meeting of Yin CV 1,*
being our Heavenly & Earthly double-hour gap,
make midday & midnight the times when
we may enter the timelessness of our TaiJi axis.

Calmly lucid in the midday sun,
deeply asleep in the midnight dark,
we keep our *Heavenly Clock* revolving along
attuned to the order of Heaven & Earth.

If the crown & perineum are the 2 extremities of midday & midnight,
then middle of the back & just under the solar plexus
must be our dawn & dusk.

The space around *Central Pivot GV 7*
on the Yang-*Du* back possibly being our morning Dawn
& the space around *Mid Cavity CV 12*
on the Yin-*Ren* front being our afternoon dusk.

Yin Qi subtly turns into yang Qi at dawn,
yang turns back into yin at dusk.

So gradually subtle the change
that *heart*mind, if not quietly still watching in alert meditation,
may not even notice the changing of order.

In between *Mid Axis & Mid Cavity*, middle of the 2 *Mids;*
the mid space in the middle heater in the middle *Dantian*
is the mid centre of our *Heavenly Clock*.
This is the very centre from where, like a clock's ticking hand,
our *Yi*-mind does so intently watch.

Without *Yi*-mind, there is nothing watching,
no clock's tick tock!

Mid Cavity is our *stomach cavity* digesting nourishment from outside
to keep our form bodies of *heart*~mind~physical alive.

Mid Axis is next to the *gallbladder's* transporting hollow, (*Bl 19*).
The *gallbladder* provides yang activation to the *spleen*
to digest chime received from the *stomach*.

In Kanpo Hari[123] Channel Therapy,
gallbladder is *spleen's* husband
whilst *stomach* is her brother.
These two yang men assist *spleen* with her digestion.

By not overloading the *stomach* with too much food or thought,
not eating or thinking too much,
we are able to enjoy an empty lightness.

Feel each & every moment,
become lucid & clear
slow down that *heart*mindbody clock
& find that harmony without any tickity tock!

123 *Kanpo Hari I Kai* is the name of my association in Japan.

13
Opening the Centre

The *Chong*, known as the Great Thoroughfare, is our central Way
passaging Qi back into the Great Expanse of Original Spirit.

The term tai Chong (太衝 *written slightly later as* 太沖),
is clearly linked to a similar term in Zhuang zi, *da tong* (大通)
which other translators have rendered as Transformational Thoroughfare
or Universal Thoroughfare.
In Ch 6, *YanHui explains to Confucius*
"going along with the Great Thoroughfare,
this is called sitting and forgetting, *a practice allied to fasting the mind*.
The sense of these terms is not exclusively
one of passive openness or emptiness.
Both words carry the connotion of openness that allows for activity
or a blowing free of obstructions.
Charles Chace & Miki Shima,
An Exposition of the Eight Extraordinary Vessels p377

A delicious meal looks awesome, smells fresh & delightful,
tastes amazingly delicious, nourishes the *stomach* with organic rich Qi,
yet, once its remanence descend into the *large intestine*,
it neither looks or smells so good anymore!
If not let go, this constipated stool may rot our *heart*mindbody into illness.

If properly excreted from the anus[124],
our pelvic floor, including its sexual organs,
is able to relax.
Relaxed, our sexual organs are able to fully charge,
empowering our body with animal prowess.
Full of sexual essence Qi, our spirit has the fuel to fly high above the canopy.

Balancing our pelvic floor from the anus to the sexual organs;
from *Longstrong GV 1* (& its sacral vertebrae) in the yang back,
through *Meeting of Yin CV 1* in the centre,
to *Mid Extreme CV 3* (& its pubic bone) in the yin front,
allows *Chong's Great Thoroughfare* to fully open.

124 The anus is our animal spirit *Po*'s gateway to Earth.

An activated *Chong blows free obstructions*
from our essence spirit core,
releasing our past & present life *karma*.

This *karma obstructs* our inner passageway from the pelvic floor
through the *kidney*, *stomach*, *heart* into *brain*.
In clinic, *Chong* clears away those innermost unconscious traumas
which externally manifest as chronic symptoms.

Called the *Transformational Thoroughfare*,
Chong transforms all our mental, emotional & physical traumas,
diseases, possessions back into celestial light.
Called the *Universal Thoroughfare,*
it is a the central *thoroughfare* through our *innerverse*,
which passages our human spirit *Shen* back to the *oneverse* of *YuanShen*.
Called the *Great Thoroughfare*,
it is the *Great Way* from Earth back to Heaven.

Meditating on Chong frees up all those impinging thought feelings,
all those stiff rigid mind & body pains,
which distract us from the tranquillity of *quietly sitting*.

So when *sitting*, whether it be in a beautiful Qi filled mountain range
or in a park in a noisy polluted city,
meditating on Chong opens & empties the mind.

However, as all the other extraordinary
& ordinary channels are derivatives of *Chong*,
unravelling them also is necessary.
Likewise, clearing *Chong* helps *transform* the other channels,
both extraordinary & ordinary alike.

Comprehending the inter-connectedness of channels
allows *Yi*-intent to move around its *heart*mindbody,
much as a car moves around roads in a city & countryside.
The more Qi channels that *Yi*-intent can *actively open* with conscious focus,
the more places around *heart*mindbody it can travel.

*Opening heart*mind, *opens* channels,
transforming channels, *transforms heart*mind.

Called *a practice allied to fasting the mind*,
meditating on Chong, as well as on its subsequent channels, detoxes *heart*mindbody,
gradually allowing those toxic thoughts & feelings
to be purged.

As *Yi*-intent mind resides in middle earth's *stomach & spleen*,
to *fast* the *stomach* or to just reduce its food intake,
clears *heart*mindbody of heavy-gross Qi,
as well as deprives *Yi*-mind of fuel to incessantly self-chatter.

With less fuel to grasp worldly attachments
& less gross Qi to warp clear focus
we can *sit and forget*.

14
Breathing through *Chong*

Thoroughfare Chong is the androgenous source
of primordial *Yin Ren* & *Yang Du*.
Stem-like, upright exactly in the middle,
Chong balances between its primordial Yin feminine & Yang masculine.

It (*Source Qi*) *is said to be the moving Qi between the kidneys*,
the gate to breath & the source to the triple heater.

Explanation of the Canon of Difficulties
Difficulty 8, Toyo Gakujutsu

From the *gateway to the dark-unseen female* in our lower *Dantian*,
Chong wellsprings up in-between the left & right *kidney*, as Source Qi.

The left one is known as kidney,
the right one is known as LifeGate (*Mingmen*).

Explanation of the Canon of Difficulties,
Difficulty 36, Toyo Gakujutsu

Thoroughfare Chong becomes a ball of *moving Qi*,
in the exact centre of the lower heater in the lower *Dantian*
between the *left & right kidney*;
between *Gate to Source CV 4* on the *Ren* front
& *LifeGate GV 4* on the *Du* back.

The *left kidney*, as yin water, corresponds to *Gate to Source*,
whereas the *right kidney*, as *LifeGate* fire, corresponds to *LifeGate.*

So, through this *Gate to Breath*, we inhale deeply,
expanding breath backwards into the *LifeGate* hollow in the lower spine.
Visualize the *moving Qi* ball radiating out,
filling the entire cavity in your lower heater & pause.
Then exhale, relaxing Qi back into *Gate to Source* in your front lower belly.

In the pause between the in to out & out to in,
imagine yin merging into yang & yang merging into yin.

Imagine Qi bubbling up from its Perineum Source,
filling the whole lower belly as a Qi Ball!

Acupuncture charts show the *Chong* channel ascending
bilaterally up the yin front abdomen,
between *kidney & stomach* channels.
From *Qi Thoroughfare St 30* on the pubic bone in the lower *Dantian,*
Chong ascends through all 3 heaters of *kidney*, *stomach* & *heart*,
sucking into the navel, like a huge vortex, as it ascends.

From the *heart's* solar plexus, it then ascends up through the chest
into *Qi Abode St 11* on the medial sides of the left & right clavicles,
before rising into the head & circling the mouth.

Circling the mouth, an activated *Chong* channel can free up *obstructions*
around teeth, gums, jaw, upper & lower palate,
particularly when related to those deep chronic traumas
that never seem to mend.

Acupuncture charts show it as ascending up the yin front,
but in my Qigong practices, it feels to deeply withdraw into the body centre,
deeply back towards the yang spine.

The *Yang Du* channel pulls Qi back from the yin front
allowing *Chong Qi* to find its central *Thoroughfare*
following the TaiJi axis, from Earth back into Heaven.

QiDo this deep withdrawal & feel!
From *Qi Thoroughfare St 30* on the pubic bone,
inhale back into the sacral vertebrae around *LongStrong GV 1* (spinal tip),
then exhale forward into the pubic area & pause.

Breathe back & forth from the pubic bone to the sacral vertebrae,
finding that harmonious rhythm between in & out ~ out & in.

Imagine your *Yi*-mind to be a pendulum at rest,
settling in its TaiJi central axis
drawing straight down towards your perineum centre.

When *Yi*-mind is centred in its TaiJi axis,
all mental emotional processes are stable.

Now, move your *Yi*-focus up into *Gate to Source CV 4* in the lower belly.
From *Gate to Source*, inhale back into *LifeGate* in your lower back & pause,
then exhale forward into your lower belly & pause.

Find that harmonious rhythm between yin & yang,
yang & yin in your lower heater.

Allow your *Yi*-mind to settle in that empty space where the Qi ball radiates.

From your Source Qi foundation in the lower heater in the lower *Dantian*,
inhale up into your solar plexus,
drawing water essence up to cool spirit fire.
From the solar plexus, exhale back down into the lower belly,
relaxing fire spirit down to warm water essence.

Once again, find that harmonious mindlessness in the pause
between the deep inhalation & long exhalation,
when-where *time-space* seem to merge into one.

Allow *Yi*-mind to balance between water essence & fire spirit,
in middle earth's *stomach* centre.

Yi-mind focus leads breath in rhythmic harmony.

15
Chong is the Mid Path

In Ch 6, YanHui explains to Confucius
that the Chong is "going along with the Great Thoroughfare,
Transformational Thoroughfare, Universal Thoroughfare".

An Exposition of the Eight Extraordinary Vessels p377
Charles Chace & Miki Shima

There is an apparent difference between the author's explanation saying
Chong ascends up the exact mid path, following the TaiJi axis
& acupuncture charts showing it bilaterally ascending
between the *kidney & stomach* channels.

In actuality, the medial *kidneys* to lateral *stomach* channels
& anterior *Conception Ren* to posterior *Governor Du* channels,
are the yinyang boarders to *Chong's Great Thoroughfare*.

Chong is the Mid Path between the prebirth *kidneys* & postbirth *stomach;*
between the primordial Yin *Ren* & Yang *Du*.

Chong is the Mid Path which follows the TaiJi axis
from Earth back to Heaven!

By constantly adjusting *Chong* between these yin & yang borders,
Chong & its borders continue to expand out
towards the pure light of our TaiJillumination.

16
Central Space of Harmony
Stomach Qi

Just as empty space, free of pathogenic Qi in our lower heater,
makes room for Source Qi to fill,
so also, does empty space, free of pathogenic Qi in the middle heater,
make room for *Stomach* Qi to fill.
Source Qi fills from the lower, *Stomach* Qi fills from the middle heater.

Whereas Source is prebirth Qi connecting to *kidney* essence,
stomach is postbirth Qi connecting to *spleen* essence.

Stomach Qi in the acupuncture wrist pulse:
Difficulty 15 in the *Canon of Difficulties* poetically describes
how harmony opens the central space allowing *Stomach* Qi to fill.

In Channel Therapy we palpate for a *stomach* pulse.
When the pulse softens when too hard
or firms when too soft;
when it sinks when floating (too high)
or lifts when sinking (too deep);
when it fills when empty of vital Qi
or empties when full of pathogenic Qi,
then we have achieved a *stomach* pulse.

When these 3 sets of pulse qualities draw to the centre in yinyang balance,
this centre fills with stomach Qi.

When the wrist palpation, as a highly sensitive diagnostic skill[125],
gives us a *stomach* Qi pulse,
it means that the *heart*mindbody is emptying of pathogenic Qi
& filling with vital Qi.
It means that our treatment is going the right *Way*.

125 In sharp contrast with surgical equipment & pharmaceutical commodities; after Marshal McLuhan 1964, the practitioners fingertips are arguably more sensitive to billion $ technology.

胃は水穀の海にしていることを主る。
四時皆胃氣を以って本となす。
これを四時の変病、死生の要会と謂うなり。
だから各四時も胃氣の有無を基本として診察する。
もし胃氣が少なければ病気だし胃氣が無いときは死亡する。

As the sea of food chime, stomach is in charge of supply.
All 4 seasons have stomach Qi as their foundation.
It is said to be the pivot into the sickness of the 4 seasons
as well as between life & death.
Therefore, for each of the 4 seasons also, the presence or absence of stomach Qi
is the foundation of patient examination.
If stomach Qi is lacking, there is sickness,
if stomach Qi is absent, there is death.

Explanation of the Canon of Difficulties
Difficulty 15, Toyo Gakujutsu

Stomach Qi is the foundation of vitality throughout all 4 seasons.
Stomach, as the middle earth element,
not only transitions between each of the 4 elemental seasons,
but also provides their substance,
keeping their organchannels strong & robust.

Sickness = deficiency of this substantial *stomach* Qi.
Serious illness = extreme lack of *stomach* Qi.
Death = complete depletion of *stomach* Qi.

For this reason, we must eat good food
in the right Way with a relaxed *heart*mind!

Not distracted by television, computer or mobile phone,
chewing repetitiously, *Yi* focus gently placed on every bite,
we get our digestion churning just right!

17
Harmonising the 5 Constitutions
5 mental emotional Qi s

Channel Therapy explains *stomach* Qi
through the acupuncture wrist pulse (*Canon of Difficulties*).

When the pulse feels excessively hard (wiry like a string on a guitar),
i.e. pushing hard against the fingertips,
it may mean the centre of the *heart*mindbody is being blown too hard
by the wind (wood) Qi of spring.

When the pulse feels excessively overflowing (flooding like a wave swelling),
i.e. pushing up further into skin, but not quite so hard,
it may mean the centre is being burnt by the fire Qi of summer.

When the pulse feels too tight,
i.e. contracting inwards under the fingertips,
it may mean the centre is being cooled
by the metal Qi of autumn.

When the pulse feels watery and/or very deep,
(either watery like a water bed
or very deep sinking into bone, like a stone sinking in water),
it may mean the centre is being flooded (damp)
or being frozen (cold) from the cold water Qi of winter.

Wind & fire orient *heart*mindbody to yang Qi excess,
whilst cold & wet orient it to yin Qi excess.

Yang excess over-excites, yin excess retards,
disrupting central harmony.

Like bullies in a play yard, these over-active seasonal Qi s
of wind, fire, cool, cold/damp invade
the central space of *stomach* Qi.
Just as the presence of pathogenic bullies disrupt our middle nourishment,
so their absence allows vital Qi to abundantly flourish.

Stomach Qi forms from just the right mix of seasonal Qi s;
a gentle dominance of wind Qi in spring,
a gentle dominance of fire Qi in summer,
a gentle dominance of cold Qi in autumn,
a gentle dominance of water Qi in winter
allows Qi nourishment to fill from our *stomach spleen* centre.

By seeing more & more the greater truth,
needing to think less & less on mundane matters,
Yi Intent mind expands omnidirectionally
within universal emptiness.

18
The 5 Constitutions

Constitution also influences this subtle mix.
A *liver* constitutional type of person would be wood-windy,
giving them a proactive nature.
Too much wind Qi blows them into anger, urgency & haste.
Too much wood Qi hardens them into frustration & stubbornness.

A *kidney* & *heart* constitutional type would be fiery
giving them an excitable personality.
Too much fire Qi ignites them into urgency & anxiety.

A *lung* type (yang deficient) may be cooler,
causing introversion.
Too much metal Qi over cools their introspection into melancholy.

A *kidney* type would be colder, wetter,
giving them an inner meditative disposition.
Too much water Qi chills their meditation into fear.

A *spleen* type would have more earth Qi
giving them a more mentally active nature.
Too much earth Qi turns their thinking into worry.

In nature, 5 elemental earth is never static,
not stubbornly holding to any fixed elemental state.
It is constantly changing with the seasons,
changing with a person's constantly shifting constitutional patterns.

Difficulty 15 tells us that *stomach* Qi is the central foundation
which fills with digestive chime when seasonal Qi is in the right mix.
When our yinyang 5 elements begin to lose harmony with their seasons,
our *stomach* Qi begins to wane & we get sick.
When this Qi totally depletes, we die!

Whereas harmony keeps our middle heater's *stomach*
in tune with outer seasonal & inner constitutional changes,
stillness keeps our lower heater's *kidneys*
grounded in this forever changing *Qiscape*.

The flickering flame of our upper heater's human *Shen*
keeps steady & still in this harmonious Qi flow of time.

Our *Yi* intent emerges from *Shen's heart*mind in the chest
to live in the central *stomach* (*& spleen*) space,
where it focuses Qi.

When *Yi* intent poises properly between *heart*mind in the upper heater
& *kidney*'s Will in the lower heater,
then it is able to sharply focuses Qi on the right place,
in the right quantity, at the right intensity.
An acupuncturist does this with their needles.
A Qigongist does this with a metal implement, their fingers, or just *Yi* mind.

Harmony is the natural balance between lower & upper,
inner & outer, left & right, front & back, yin & yang.
Our inner space balances in the middle heater in the middle *Dantian*.

In a harmonious system, the wood/wind element patiently ascends,
i.e. holds to the ground as it rises,
from inner-lower-yin water to outer-upper-yang fire.

Likewise, the metal element descends upright,
like a parachute falling from the sky,
as it floats down & in to the inner-lower-yin water again.
That is, it holds integrally to Heavenly Virtue of as it descends.

Five elemental earth is the centre around which the 4 elements cycle.
This earth becomes the focus of an 18-day phase which transforms
the wood Qi of spring into the fire Qi of summer,
the fire Qi into the metal Qi of autumn,
the metal Qi into the water Qi of winter,
& the water Qi back into wood Qi to begin a new cycle again.

As this Qi of the yinyang 5 elements spirals through its transformations,
the triple heater fires energize this cycle.

Like a kettle boiling on a flame,
burning wood heats water, (fire in water).
LifeGate is the fire igniting this wood.

Like a hot water tap[126],
metal pours hot water down.
Pericardium fire is the heat pouring down inside this water.

LifeGate as 'fire in water', vaporises water up.
Pericardium as 'water in fire', pours heat down.

In the central space they meet in harmony;
upper yang heater's *pericardium* moves yin-*spleen*
& lower yin heater's *LifeGate* draws down yang-*stomach*.
In mutual harmony, yang moves yin & yin draws down yang.

During a root treatment,
when we begin to balance the yinyang 5 elements & triple heater,
the patient's s*tomach* often begins to gurgle;
one of the physiological responses confirming
that a treatment is going the right Way.

Inner smiling, *stomach* does gurgle
"thank you for helping me find my harmony,
now I can happily fill up with yummy Qi,
& share it around with the rest of my organ family".

Yi intent, living in the central *stomach & spleen*,
can now expand out through the other 4 seasonal Qi s,
expand outwards focusing on the bigger panoramic picture.

126 Metal *lung* descends heat as well as water. Another more classical analogy is that *lung* metal is a rainforest canopy which collects ascending heat & water to descend it down again.

19
Gathering & Transporting Hollows

六十七難に曰く、五蔵の募皆陰に在りて、兪陽に在るはなの謂ぞや。
然り。陰病は陽に行き、陽病は陰に行く。故に募をして陰在らしめ、
兪をして陽に在らしむ。

Difficulty 67 says all Gathering Mu of the 5 yin organs are on the yin,
Transporting Shu are on the yang, what does this mean?
Answer, yin disease goes to yang, yang disease goes to yin.
Therefore, Gathering are on the yin, Transporting are on the yang.

Explanation of the Canon of Difficulties
Difficulty 67, Toyo Gakujutsu

Energetically, anterior organs are located & accessed
either centrally along the midline
or bilaterally on either side of the midline, as major Spirit Hollows.
In this book, Organs are not located at their physical anatomical positions.

We can noninvasively Qi operate inside these inner organ spaces
to both clear out destructive pathogenic Qi
& to fill them up with rejuvenating *stomach* & Source Qi.

Each of the yin organs house a spirit sustained by an essence-substance.
By state analogy, a sovereign spirit dwells in a realm
sustained by their own gold & crops.
When their essence-wealth runs out,
organs become sick & the body dies,
forcing these spirits to abandon their sovereign realm.

Within the *heart* organ, with its blood vessels & pulse,
dwells the human spirit *Shen*.
Being the *sovereign caretaker* of the entire triple heater realm,
lower heater's *Jing* directly sustains upper heater's *Shen*.

Within the *liver* organ dwells celestial spirit *Hun*,
its essence-sustenance is blood.
Within the *lung* organ resides animal spirit *Po*,
its essence-sustenance is Qi.

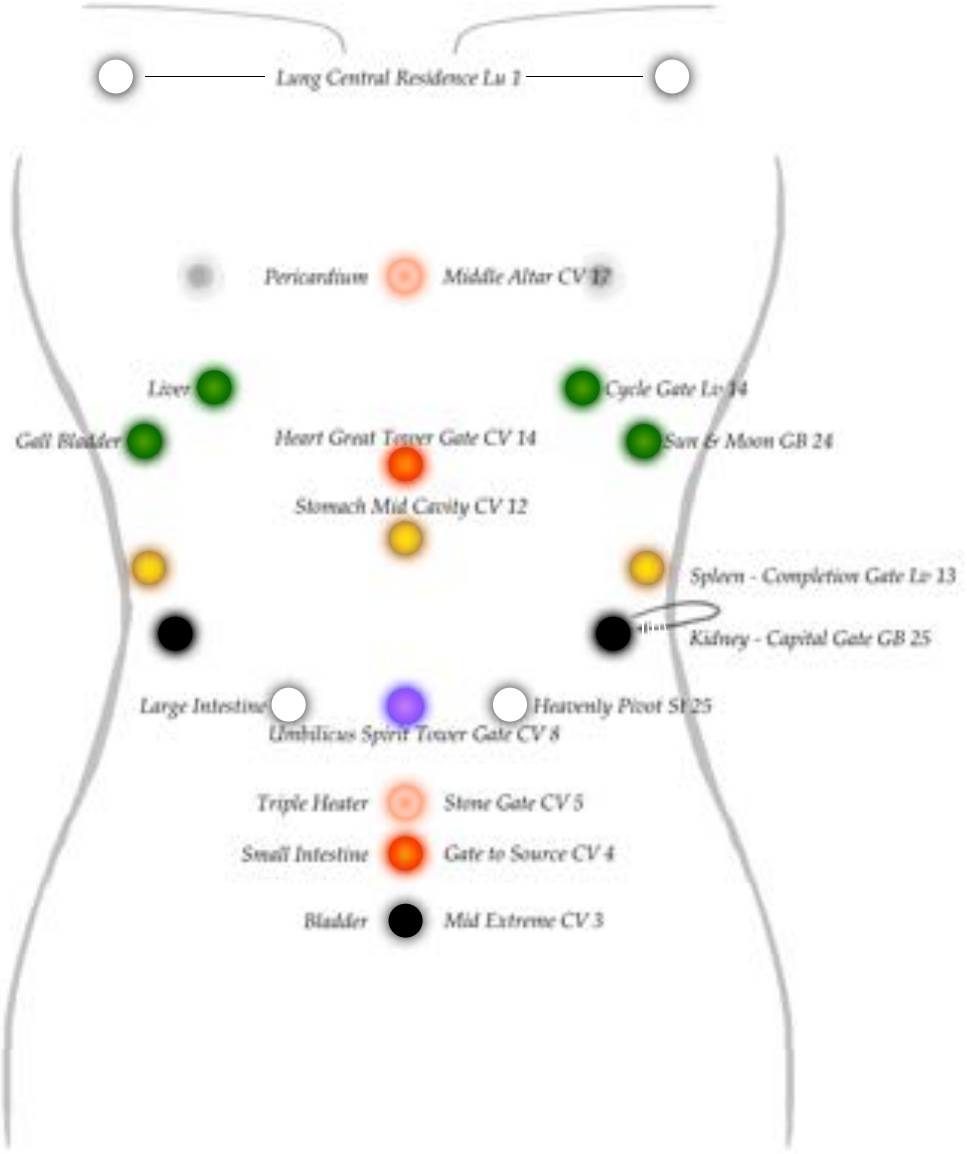

Figure 30. Front Gathering *Mu* Hollows

Organs have front & back entrances & exits.
Gathering *Mu* hollows are on the front abdomen & chest,
whilst Transporting *Shu* hollows are on the back.

Whereas all organ Transporting *Shu* hollows are on the *bladder* channel
running parallel to the *Governor Du*,
Gathering *Mu* hollows are either directly on the *Conception Ren* channel,
or on one of the 12 channels next to the *Conception Ren*.

Some of the *Mu* hollows locate specifically on their own channels,
whilst others locate on other channels.

For example, the *liver* organ *Mu* locates on its *liver* channel,
whereas the *kidney* organ *Mu* locates on the *gallbladder* channel.

Shu hollows have a yang back relationship with *Du*
& *Mu* hollows have a yin front relationship with *Ren*.

Governor Du treats *terminal rebellion*
& *Conception Ren* treats *lump accumulations*, (Difficulty 29).

Terminal rebellion, being excessive yang movement,
blows up the back & spine into the shoulders & head.
This primarily comes from a lack of yin feminine grounding.

Lump Accumulation,
being excessive yin substance; lumping, bumping, front bellies bulging,
primarily comes from a lack of yang masculine moving.

Conception Ren is often used to treat gynaecological symptoms
such as cysts, leukorrhoea, fibroids, blood & deep fluid stagnation.

If *Ren's* yin feminine does not hold *Yang Du* down & in,
Du rebels up & out.
If *Du's* yang masculine does not move *Yin Ren* up & out,
Ren stagnates down & into lumps.

Difficulty 67 says much the same thing as *29*,
Yin disease goes to yang & yang disease goes to yin.

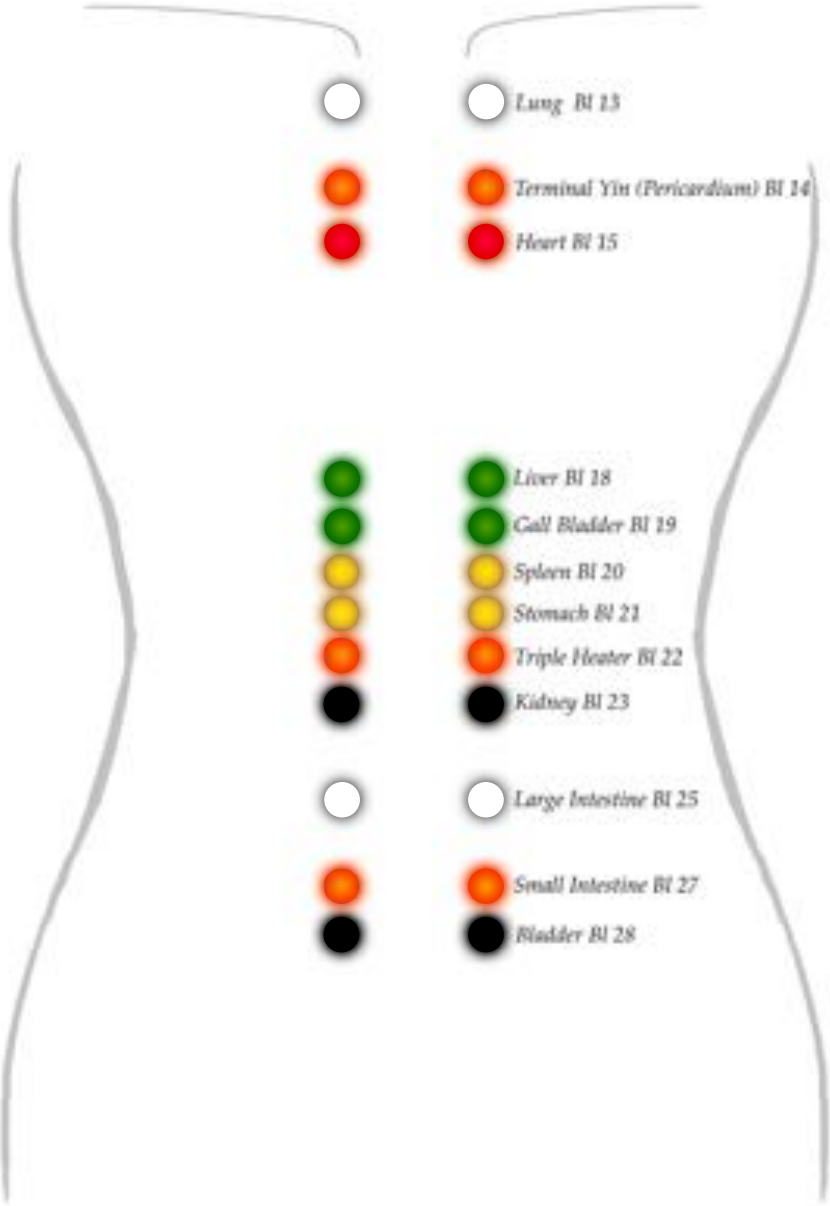

Figure 31. Back Transporting *Shu* Hollows

Shu hollows on the *yang* back treat *yin's* chronic deficiency
of essence substance.
Ren nourishes yin Qi substance, which grounds yang Qi function.

Mu hollows on the *yin* front often treat *yang's* acute obstruction of organs.
Du vitalizes yang Qi function which moves yin Qi substance.

The, gentle yet firm, finger pressure applied deeply into *Mu* hollows
is a Qi medical substitute for *Du's* natural yang movement.

In clinic, back *Shu* are often treated on the light yang surface,
which is *protective Qi Wei Qi* (Ch) *Eki* (Ja),
whilst front *Mu* are often treated on the deeper yin,
which is *nourishing* or *working Qi Ying Qi* (Ch) *Eiki* (Ja).

Character meanings of 募 *Mu &* 輸, 俞 *Shu*

募 *Mu*, originally means *gather persons or money*
by appealing to public.

輸 *Shu*, with the vehicle radical 車 on the left,
applying to the elemental Transporting hollows on the limbs,
means *transfer by vehicle*.
俞 *Shu*, without the vehicle radical on the left,
applies to organ Transporting hollows on the back,
Kenkyusha Dictionary

俞: In Chinese *Hanzi Shu & Japanese Kanji Yu* translates as
to hollow out a log, *to make a boat*.
A Guide to Remembering Japanese Characters,
Kenneth G Henshall

俞: *Make a boat by hollowing the log*, *hollowed tree*, *canoe*, *boat*.
The meaning of this is to hollow out, *make hollow*.
ABC Etymological Dictionary of Old Chinese,
Axel Schuessler

Shu 俞 *is being drawn as a small boat or primitive barge that is*
going upstream and being united. Here is a uniting transfer of energy.
It means to report to superior, to submit, to exhaust, to lose, an offering,
to bring what is due, to introduce, to transport,
a vital transfer and transporting movement.

Characters of Wisdom,
Taoist tales of the acupuncture points, Debra Kaatz

Even though the characters *Shu* 輸 & *Shu* 俞
specifically refer to *hollows* on the limbs & *bladder* channels respectively,
the image of a *hollowed out boat transporting* along a channel
can be visualized for all *hollows* around the body.
Imagine a *hollowed out boat* floating down a river channel
exchanging Qi (goods) between inner organs & outer environment.

These *Shu hollow-through* multidimensional vortexes,
from physical flesh via ethereally vibrating emotional/mental realms,
into the light vibrational realm of spirit.

All access spaces in channels are *hollowed out* by the passage of Qi;
pathogenic Qi passaging out, vital Qi passaging in.

When too much vital Qi passages out, channelhollows become deficient,
like dry riverbeds.
When too much pathogenic Qi passages in, channelhollows clog up,
like rivers full of toxic waste.
Lacking flow, full of pollutants,
people's channelhollows no longer passage Qi fluidly.

The more *hollow* the channel spaces,
the more suction they have to pull vital Qi in,
& the more space they have for pathogenic Qi to freely flow out.

Once theory has lead us to a channelhollow,
getting *Yi* mind out of the Way, allows the *hollow* do its natural work,
This Qi work, the channelhollow knows better than our human mind!

Each *hollow* on a channel has a nature which determines its functions.
For example, the water *hollow* on the *lung* channel draws *lung* Qi down & in
to treat symptoms like a chronic light cough.
Like the salty flavour, water *hollows* consolidate Qi down & into *kidneys*
in the lower heater, when rebellious.
For example,
the metal hollow on the *liver* channel circulates stagnant *liver* Qi & blood
for symptoms like sore eyes, stiff back & irritability.
Like the pungent flavour, metal *hollows* relating to *lung*,
stimulate movement.
Each *hollow* has its own unique nature
which we familiarize with in order to heal.
Like one big happy family, they all holistically work together
for the awakening of the whole.

Shu is the *hollowed out* space where Qi enters & exists the channels.
Like the currents in a river,
Shu simultaneously draws Qi deeply into organs,
and washes Qi up onto channel banks.
This facilitates the exchange between the inner spirits & the outer world.

Channel Qi is also like the wind
which blows close to land & sea
as well soars great distances at altitude.
Whilst Qi blows & flows,
Shu hollows become passageways between low & high, inner & outer,
different channel currents carrying life Qi to every single space.

Hence in the Qi Arts we call them Hollows, not Points!

Whereas a point is a one dimensional dot with no capacity to contain Qi,
a hollow is multi-dimensional space
with infinite capacity to contain innerverse.
Like a big spiderweb matrix, Qi expands out,
extending to all innerversal & outerversal realms.

By subtly adjusting our *Yi* focus, we move around this Qi Matrix.
Through *hollow* spaces within *channel* passageways,
we enter & exit different dimensional realms.

20
5 Animal Spirits
A little *boat going upstream*

Shu 俞 *is being drawn as a small boat or primitive barge*
that is going upstream and being united.

Characters of Wisdom,
Taoist tales of the acupuncture points, Debra Kaatz

As the *bladder* channel is of the water element,
the image of a little *boat going upstream* or river[127] is very apt.

From the little toe, the *bladder* channel flows up back of the legs
into back of the torso, where our little *boat* exchanges
with all the organ *Shu* 俞 *hollows*.

Opening these *Shu* portals, the organs receive their essence Qi supplies.

Flowing up into the lower back,
our little *boat* supplies essence to the *kidney* organ *Shu*.
Within the *kidney* organ lives our Will *Zhi*.
Imagined as a Black Tortoise,
spirit *Zhi* receiving these supplies, strengthens *Will's* resolve.
Abundant with essence *Jing*, Black Tortoise endows us with longevity!

Flowing up into the middle back,
our little *boat* arrives at the *spleen* organ *Shu*
where it supplies essence Qi to the Intent *Yi*.
Imagined as a Yellow Snake,
spirit *Yi* uses this Qi to build & repair our *heart*mindbody.
Sharply focused, *Yi* Snake directs Qi where it needs to go.

127 In the 5 transporting 輸 *Shu* hollows, the 3rd one up-flow is *Shu stream* whilst the 4th is *Jing river*; different currents in the same channel flow.

Flowing further up into the middle back,
our little *boat* arrives at the *liver* organ *Shu hollow*
where our celestial spirit *Hun* receives its supplies.
Imagined as a Jade Dragon,
spirit *Hun* receives essence Qi to enrich its *liver* blood.

Flowing up into the upper back,
our little *boat* arrives at the *heart* organ *hollow*
where our human *Shen* resides.
Imagined as a Red Phoenix,
spirit *Shen* receives essence Qi to stabilize the pulse[128].

Stabilising pulse, stabilises spirit!

Possessing the power of flight, Jade Dragon & Red Phoenix,
as the yang wood & yang fire elements,
take us *yangward* into the celestial Heavens.

Flowing up into the upper back,
our little *boat* exchanges with animal spirit *Po* in the *lung* organ.
Imagined as a White Tigress,
spirit *Po* receives its *offering*.

Flowing over the nape into head,
our little *Shu boat reports to superiors* in our Heavenly Head.

As the wings of the *Governor Du*, the *bladder* channel
helps deliver essence Qi to the *brain*
hopefully preventing senility (or dementia).

When all 5 spirits of Dragon, Phoenix, Snake, Tigress & Tortoise
ground in their organ essence,
& inter-balance amongst themselves,
then our *brain* expands into celestial intelligence.

128 The *heart* spirit flutters with anxiety when there is insufficient Chest Qi, *Zhong* Qi (Ch) *Sōki* (Ja), to cope with emotional stress.

21
Each Organ, a world unto itself

Just as the triple heater weather system
balances all organs across our torso,
from upper heater's sky to lower heater's ocean,
so also, it balances Qi movement within each organ.

Imagine each organ as a world unto itself.
Gathering *Mu* spaces *hollow down* into the organ's ground
to then fill with Qi, like an ocean.
Transporting *Shu* spaces *hollow up* into the organ's sky
which then hold Qi up, like clouds.

Qi imagined as a Water Cycle

Evaporating,
ocean water collects in our *Shu* clouds,
which *transport* Qi across the sky of our many organs,
via the *bladder* channels on the back.

Raining,
this Qi falls into our Well *hollows* at the end of fingertips & tiptoes
to then flow down through the 12 channels into sea *hollows* at elbows & knees.

At sea *hollows*,
Qi *merges* deeply into bone at the elbows & knees,
before seeping, very deeply, into organ *Mu* in our front torso.
Like an ocean, Qi *gathers* deeply in our organ *Mu*
before evaporating up into our organ *Shu* clouds again...

Within these inner organ worlds live our 5 spirits:
Jade Dragon *Hun* who, like the wind, soars from our *liver*.
Red Phoenix *Shen* who, like the lightning, ignites from our *heart*.
White Tigress *Po* who metallically magnetizes our Qi field from our *lung*.
Black Tortoise *Zhi* who fluidly flows life from our *kidneys*.
Yellow Snake Yi who focuses in all directions from our central *spleen*.

Each spirit dwelling between an inner ocean & sky,
wields their elemental power to function our organchannels.

Self *sovereign*,
these 5 spirits *caretake* from within their own organ realms.

Having gentle dominance over their own elemental channelhollows,
they mutually exchange their elements of
wood, fire, earth, metal & water
with their fellow spirits.

From this inner communion flows outer community,
living in balance with self & others.

22
A Household

俞, 背脊にある穴位（俞穴）をいい,
経気の納まっている所である。

Transporting, *known as the hole position Shu* (*Ch*), *Yu* (*Ja*) *hollow on the back*, *is the place where channel Qi is delivered* (*supplied*).

Traditional Chinese Medicine Terminology Comprehensive Dictionary

俞 *Transporting* being a yang vehicle (*boat*), delivers yin supplies
into the organ at the back entrance.
募 *Gathering* being a yin mobilizer
collects yang spirit from the front entrance.

Like a household,
organs have a yin wife & yang husband.

Wife *gathers* yang spirit, thus *mobilizes* Qi
from the inside to the outside of their home.

Husband *moves* essence from outside to inside,
thereby providing food on the table & brick & wood for their house's structure.

When she *gathers* spirit,
he has enthusiasm to get out & work.

When he *transports* substance,
she has useful things to support the *gathering*.

Yin *gathers* yang,
yang *transports* yin.

In these modern days however,
yin & yang are not so distinct.

Women, also possessing yang qualities,
help bring in the supplies.

Men, also possessing yin qualities,
help make a home.

Each couple has their own individual mix.

If yang masculine does not ground into her yin,
he over-extends his activities outside.
Over-consuming resources, he leaves their home vulnerable & unprotected.

When yin feminine does not activate, move with his yang,
she stagnates into lumps, bumps, collecting too much material stuff.

In these modern days, the couple's joint feminine aspect,
regardless of gender or orientation,
gathers spirit,
whilst their joint masculine *transports substance*.

Balanced, a household becomes a home.

23
Heart Organ

The *heart* Gathering *Mu* is the hollow where *heart* spirit *Shen gathers*.
Heart Mu is a large space where *Thoroughfare Chong*
enters the solar plexus before ascending up into the heartspace,
deep inside the chest cavity.

Heart Mu, called *Great Tower Gate CV 14*,
is in the lower aspect of the solar plexus on the *Conception Ren* channel.

Heart's Transporting *Shu*, called *Heart Transporting Bl 15,*
sits between the shoulder blades on the upper back *bladder* channels,
next to *Governor Du's Spirit Way GV 11*.

When Qi meditating, visualize this space transversing
from left *Heart Transporting* through *Spirit Way* to right *Transporting*,
as one large *Spirit Way*, (one large Spirit Hollow).

Great Tower Gate radiates out to *Hidden Gate Ki 21* on the *kidneys*,
then out to *Not Contained* (*No Form*) *St 19* on the s*tomach* channels.

Similarly, the space between centre of the solar plexus
at *Ren's Great Tower Gate* out through the hollows
on the *kidney & stomach* channels
can also be visualized as one *Great Tower Gate*, (one large Spirit Hollow).

In clinic, we clear organs on their Gathering *Mu*,
with gentle yet deep finger pressure in the skin.
This pushes pathogenic Qi from centre of the circle
out towards the left or right radius.

No Form, being on the postbirth *stomach* channels,
helps empty excess outer worldly *Form*.
Formless, *Chong* Qi can *gather* at its *Great Tower Gate*[129].

129 If mind is not over-thinking, nor *heart* over-emotionalizing, then solar plexus softens allowing our body to relax into a comfortable meditative posture.

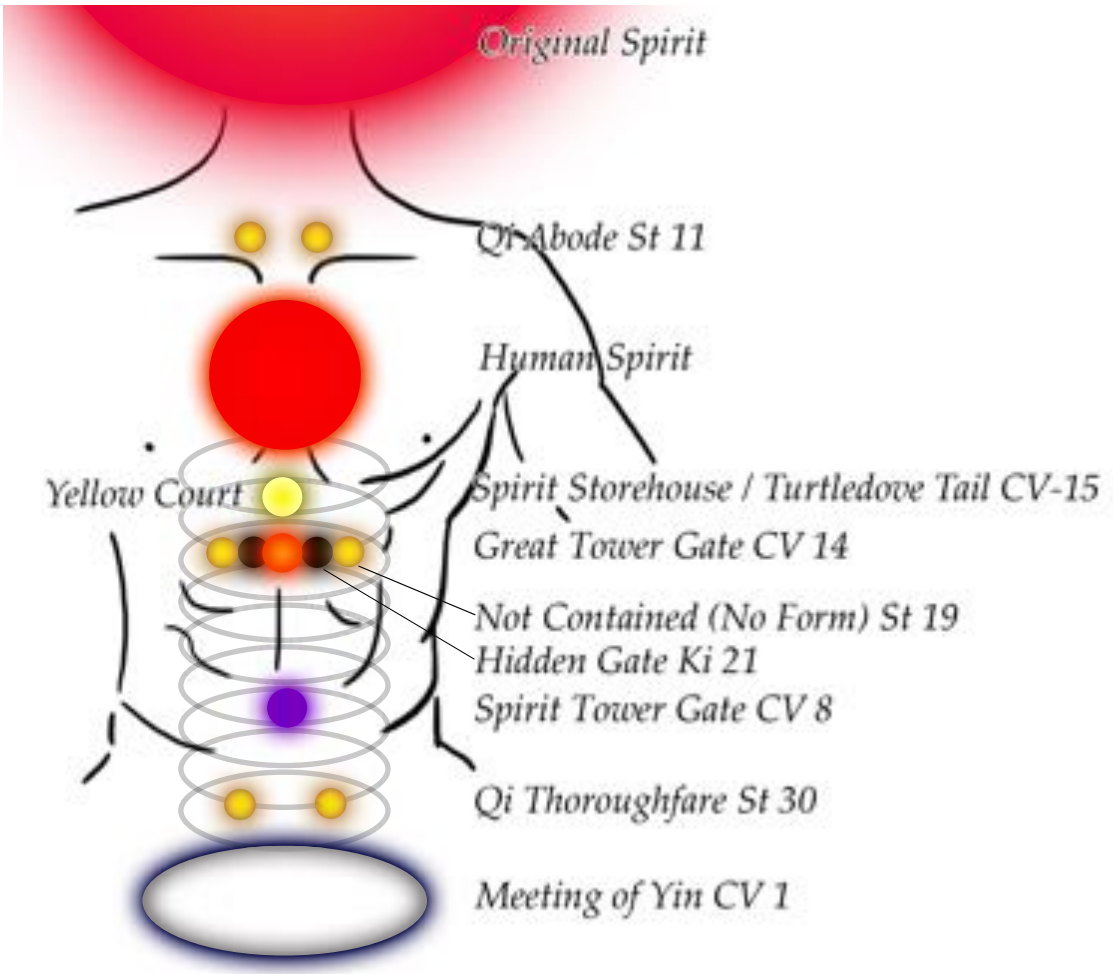
Original Spirit
Qi Abode St 11
Human Spirit
Yellow Court
Spirit Storehouse / Turtledove Tail CV-15
Great Tower Gate CV 14
Not Contained (No Form) St 19
Hidden Gate Ki 21
Spirit Tower Gate CV 8
Qi Thoroughfare St 30
Meeting of Yin CV 1

Figure 32. Spirit Sanctum (Chong's Great Thoroughfare)

When *No Form* clears form blockages from the solar plexus entrance,
Hidden Gate is revealed on the prebirth *kidney* channels,
just to the left & right of *Great Tower Gate*.

With the *Gates* open,
Chong Qi can pass.

Postbirth yang *stomach*, manifests outward,
taking nourishment from the environment.
Prebirth yin *kidneys*, cultivates inward,
taking nourishment from the Source.

They must be yinyang balanced for *Chong*
to *thoroughfare* through its *Great Tower Gate,*
into the *heart* sovereign's sanctum in the central heartspace.

By Qi meditating on this space between the solar plexus & upper back,
we can imagine our human spirit *Shen* shining inside.

Accordingly, place your *Yi* focus in the solar plexus.
Inhale into the upper back,
pause,
imagine the back of heartspace expand.

Then exhale forward into the solar plexus,
pause,
feel this space relax.

Chest & solar plexus ease downward,
neck, *brain* & crown lift upward.

Find your own inner sovereignty
within your heartspace as you breathe in & out, out & in.
Find that inner sanctum between your *heart Mu & Shu*,
that inner sacred heartspace where you feel safe.

24
Stomach & Large Intestine Organs

Both *stomach & large intestine*
belong to *Yangming*, meaning *Yang Brightness*.
Seen as one long *Yang Bright* river, the *stomach & large intestine* channels
flow Qi freely between each other.
In the Chinese Clock
the *large intestine* channel flows from 5 to 7 am
to join with *stomach* which flows from 7 to 9 am.
That is, at 7 am, deep Qi moves from *large intestine* into *stomach*
at the corners of the nose then into the hollows under the eyes
where these channels meet.
Whereas
the *large intestine Mu* hollow is on the *stomach* channel next to the navel,
the *stomach* organ *Mu* hollow is on the *Conception Ren*,
just under *Great Tower Gate CV 14*, *heart's Mu*.

The *stomach Mu* hollow is called *Zhongwan*, *Central Cavity CV 12,*
meaning the *stomach cavity* in the centre.
The *large intestine Mu* hollow is called *Tianshu*, *Heavenly Pivot St 25,*
meaning a *pivot* into *Heaven*.
Perhaps we *pivot* into our own inner *Heavens* when finally,
our *large intestine* properly evacuates its mental, emotional & physical waste.

Central Cavity may be so-called because it is the mid space between
Middle Altar CV 17 (*pericardium's* organ *Mu* hollow)
& *Source Gate CV 4* (*small intestine's* organ *Mu* hollow).

Even though *heart* gate is at *Great Tower Gate* in the solar plexus,
heart emanates its rays from the *pericardium Mu*
at *Middle Altar* in the middle of the chest.
This seems to be the hollow visualized as the *heart chakra*.

Whilst the *pericardium Mu* is the middle of the middle *Dantian*,
the *stomach Mu* is the middle of the middle heater.
Since the heaters fit perfectly inside the *Dantian* fields,
the *stomach Mu* becomes the middle of the middle!

25
Centre of Ethereal Organs

With your *Yi* focus, finger or thin metal instrument[130],
Qi touch both the *Mu* hollow in the front & *Shu* hollow in the back,
then breathe in & out, out & in.

You may need to look at acupuncture charts to find these channelhollows
& you may also need the help of a partner to touch the back hollows.

From the *Mu* hollow inhale back into the *Shu* hollow & pause,
then exhale back into the *Mu* & pause.

Large Intestine: From *Heavenly Pivot St 25* just lateral to the navel,
inhale back into *Large Intestine Transporting Bl 25*
which is level with lumbar 4, pause.
Then exhale back into the *Mu*.
Breathe back & forth, finding your *Large Intestine's* inner space.

Stomach: From *Central Cavity CV 12* in the mid centre of the abdomen,
inhale back & into *Stomach Transporting Bl 21* level with thoracic 12,
pause,
then exhale back into the *Mu,* finding your *Stomach's* inner space.

You don't need to be exact. *Yi* mind gravitates to where it must go,
whether it be left, right or mid spine, slightly higher or lower.
let your own mind guide you naturally.

Moreover, the acupuncture charts are just a guide,
dots on paper.
Do not be try to accurately measure these 1-dimensional dots.
Feel the living multi-dimensional hollows!

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130 For certain techniques, where ethereal-Qi activation is preferable to insertion into physical flesh, Channel Therapists may use a thin piece of copper, silver or gold instead of a sharp steel needle—this is called a *Teishin (*like *a grain of millet, it has a round and blunt tip*—translated as *arrow-point needle*).

By breathing into the space between these two living hollows,
we empty organs of pathogenic Qi & fill them up with vital Qi,
thereby regaining that full-emptiness[131] which is lost through aging & sickness.

In clinic, through diagnosis, we subtly listen to the body,
which tells us specifically, which organs need rebalancing.
Diagnosis then tells us whether the *Mu* wants to be activated
or whether the *Shu* wants to be Qi touched.

Clearing excess at *Mu*,
topping up deficiency at *Shu*,
we restore yinyang balance inside.

This Qi Meditation exercise can be done with all organs.

131 By being empty of unhealthy mindframes, emotions, i.e. pathogenic Qi, our channels naturally fill with vital Qi.

26
The *Great Thoroughfare*
Breathing *Chong* up through the 3 heaters

From the space between the *kidneys* in the lower heater,
inhale up through the *stomach* space in the middle heater
& then up into the heartspace in the upper heater.
After the inhalation fully expands into the pause,
exhale back down through the *stomach* into the *kidney* space.
After the exhalation fully extinguishes into the pause,
inhale up through the 3 heaters again.

We inhale up *kidney*-water through middle earth to cool *heart* fire
& exhale down *heart*-fire through the middle to warm *kidney* water.

Breathing water up into *heart* activates *pericardium* fire
& breathing fire down into *kidneys* activates *LifeGate* fire.

As we breathe up & down through the 3 heaters,
feel the space in the middle *stomach*,
the exact centre between *heart* spirit & *kidney* essence.
Relax, feeling this middle spaciousness.
Relax, allowing breath to easefully passage through this middle.

Often, as people age, the *stomach* & solar plexus
excessively bulge out or tighten-in.
This happens because people load up their *stomach*s with heating substances
like excessive coffee, chocolate, alcohol, fat & meat,
& load up their *heart* with excessive emotionality.

This puts a strain on the aging *LifeGate kidney,*
causing the lower back to grow sore & weak.
To make things worse,
people accentuate these upper excesses by holding poor posture.
Strangely, ego-mind often thinks its bent & twisted posture looks 'cool'.

In triple heater fire terms, the jutting out of solar plexus & chest
means excessive *pericardium* fire in the upper heater,
& weak lower back means deficient *LifeGate* fire in the lower heater.

As you breathe up & down your heaters, stand in an upright posture.
Keeping your relaxed lower jaw & chin level,
lightly lift the crown of your head into the sky.
Simultaneously, gently tuck in your tailbone & bend your knees.
This upright stance puts your solar plexus & chest at ease.

Harmonising the triple heaters in their abdominal core,
enables *Chong* to sink down into its Earthly *Dantian*
& uplift into its Heavenly *Dantian*.

Breathing through the *Mid Centre*

Breathe into the lower belly between *Source Gate CV 4* in the front
& *LifeGate GV 4* in the back.
Breathe into the chest between *Great Tower Gate CV 14* in the solar plexus
& *Heart Transporting Bl 15* in the upper back,
(*Heart Transporting* is just lateral to *Spirit Way GV 11).*

Then with your *Yi*-mind, inner-look into the space between
the lower belly's empty centre & the chest's empty centre,
& breathe there.
Breathe into the mid space in your abdominal essence-spirit core.

This mid space is between *Central Cavity CV 12* in the front middle belly
& Stomach Transporting Bl 21 in the middle back,
(*Stomach Transporting* is just below & lateral to *Spinal Centre GV 6).*

Horizontally between *CV 12* & *Bl 21*
and vertically between the lower belly & chest,
inner-look & breathe into this mid centre.

Where the lower belly & lower back posture the lower,
the front chest & upper back posture the upper,
the middle belly & middle back posture the middle heater.

Vertically breathing up & down, down & up,
horizontally breathing back & forth, forth & back,
feel this central space.

Centering this central space harmonises the three heaters
within the three *Dantians*
to open *Chong's Great Thoroughfare*.

27
Breathing the Great Way
Chong up through the 3 *Dantians*

Qi Meditating *Chong's Great Thoroughfare*
opens the Great Way between Earth & Heaven.

Once the 3 heaters are firmly relaxed in their torso,
it is time to drop the lower heater into the lower *Dantian*
& lift the upper heater into the upper *Dantian*.

With your *Yi* focus, inner-look at *Longstrong GV 1* in the tailbone tip,
extending up into the sacrum.
Also inner-see *Mid Extreme CV 3* on the front midline just above the pubic bone.

From this area in the very lower belly,
inhale back into the tailbone-sacral area & pause
& exhale forward into the pubic bone region & pause.
Feel your lower *Dantian* space.

Then inner-look at *Seal of the Hall* between the 2 eyebrows
as well as *Wind Dwelling GV 16* in the hollow at the skull base.
Breathing back & forth, forth & back, feel your *brain*.

*Brain*space or headspace, visualized as our inner star,
is our lightest space of all,
if not overburdened with heavy thoughts.

Our *heart* & *lung* in our chest, visualized as our sun & sky,
brightly shine & vastly expand up through our neck
into our light headspace.

In sitting or standing posture,
exhale, allowing your lower belly to sink into its pubic & sacral bones,
pausing, feel your upright body sinking down & into Earth.
Inhale, allowing your chest to uplift into its light headspace,
pausing, feel your grounded body expand up & out to the Heavens.

28
Ascend the *Chong*

The Thoroughfare Chong channel arises at Qi Thoroughfare St 30,
paralleling the Yang Bright stomach channels,
it pulls (*scissors*) *into the navel before ascending upward*
to reach the chest centre where it scatters.
Canon of Difficulties Difficulty 28,
Toyo Gakujutsu

With *Yi* focus, inner-look at the *Qi Thoroughfare St 30* hollows
on top of the pubic bone on both *stomach* channels,
laterally to the left & right of the front midline.

Inhale up from *Qi Thoroughfare* into the navel,
visualizing a Qi current pulling deep into the umbilicus
like a vortex.
Exhale, relax Qi right back through the navel into the spine,
from *LifeGate GV 4* (lumbar 2, directly behind umbilicus),
down through the sacral vertebrae into *LongStrong GV 1* at the spinal tip.

Remember, the umbilicus was a foetal connection to your mother,
which gave you prebirth essence.

Now, anchoring Qi in your lower *Dantian*,
inhale up into the solar plexus & pause.
Visualize your solar plexus drawing up into your heartspace
underneath the chest bone.

Exhale, allowing your solar plexus to gently relax.
A relaxed solar-plexus enables Qi to get through *Great Tower Gate CV 14*
to enter your inner *heart* sanctum of sovereign spirit.

From the pubic bone at *St 30*,
breath ascends the abdomen on both sides of the midline
between the *kidney* & *stomach* channels.
The *kidney* channels, like a river bed, hold current into the midline.
The *stomach* channels, like river banks, contain outer flow.
Your medial *kidney* channels draw Qi into *Conception Ren's* midline,
whilst your lateral *stomach* channels contain *Chong's* Source Qi surge!

The Yellow Court (*Huangting*):
This area is where the Postnatal Qi flows downward
through the Stomach Channels,
and the Prenatal Qi flows upward through the Kidney Channels.
They converge with the Thoroughfare Vessel in order to balance
the Fire and Water polarities of the Heart and Kidneys.

Chinese Medical Qigong Therapy Vol 1 p223

Visualize the *Yellow Court* in the upper part of your solar plexus.

In duality, the *postbirth* (*postnatal*) yang *stomach* channels
flow down from the *heart* organ through *Yellow Court* into the *kidneys*.
Conversely, the *prebirth* (*prenatal*) yin *kidney* channels
flow up through *Huangting* into the *heart*.

Yellow Court balances the polarity of the *Thoroughfare Chong*
between the lower heater of *water kidneys* & the upper heater of *fire heart*,
between the *pre & post birth* channels of *kidney & stomach*.

The *kidney* channels carry *prebirth* Source Qi up to nourish *heart Shen*,
whilst the *stomach* channels carry *postbirth* stomach Qi
down to fortify *kidney Jing*.
In terms of posture,
when *stomach* & solar plexus are not distended,
they can relax comfortably down into *kidneys* in the lower heater.
Conversely, when *kidneys* are full of Qi,
this brings forth a strong lower back to support the *heart*.
Simply put,
when these 2 channels are free of pathogenic Qi & full of vital Qi,
then the lower back feels strong & the upper abdomen feels relaxed,
allowing Qi to flow up through our *Solar Plexus Gate*.

Let's posture it

Standing with feet firmly planted on the ground,
knees bent, breathe in & out, out & in.
With the inbreath, pull down the diaphragm[132] in your ribcage,
feel your solar plexus & *stomach* area expand out.

With the outbreath, feel the diaphragm, solar plexus & *stomach* relax.
Inhaling, feel your solar plexus & upper back expand.
Exhaling, feel your solar plexus & diaphragm relax.

Yi focus your lower back

Inhaling, feel your lower back expand,
exhaling, feel your lower belly relax down into its pubic bone.
Inhaling, imagine your lower back filling with Qi,
exhaling, imagine your lower belly grounding into Earth.

Yi focus your torso

Inhaling up, imagine vital Qi filling your entire torso,
from lower belly into chest.
Exhaling down, imagine your body relaxing into Earth.
Inhaling, fill your abdomen up with Qi,
Exhaling, relax your upper back & solar plexus down
into its lower belly & lower back.

Don't let your head drop as you relax down into Earth!

132 The diaphragm inside the ribs often gets tight with stress, blocking the middle abdomen & restricting breath.

29
Yellow Court

The Yellow Court (*Huangting*)
The front lower point on the Middle Dantian is located at the Spirit Storehouse
(*Shenfu*) *CV-15 point on the midline of the abdomen*,
just below the xiphoid bone on the sternum.
This point is now commonly called the Turtledove Tail
in modern Chinese Acupuncture texts.
In ancient China,
the transformation of Qi into Shen occurring in the Yellow Court
was considered the pivotal stage in energetic alchemy.

Chinese Medical Qigong *Therapy Vol 1 p223*

Traditionally, the *Yellow Court* was the central part of the castle,
where the Emperor councilled with ministers to rule the empire,
under the Will of Heaven.
Yellow is the colour of middle earth,
which when balanced between the other 4 elements,
opens a passage for the Will of Heaven to enter.

Great Tower Gate CV 14 is the lower radius to the centre of solar plexus.
Spirit Storehouse CV 15 is the upper radius just under the *sternum*.

Up the *Great Thoroughfare* we travel from the lower to the middle *Dantian*.
Through *Great Tower Gate* we enter the *Yellow Court* in the solar plexus.

A stable *Yellow Court* enables our sovereign *heart*
to receive good council from the other 4 organ spirits.
In clinic,
we open a space from the solar plexus through the chest cavity
for *Thoroughfare's Chong* Qi to channel.

Upon reaching *Great Tower Gate*,
Yi mind humbly bows inside the *Yellow Court*.
By humbly bowing from the solar plexus,
water & fire balance between the lower & upper heaters,
thereby gently opening the heartspace.

QiDo it!
Keeping the crown of the head uplifted,
eyes looking inward at tip of the sternum, humbly bow to your inner spirits!
Imagine your solar plexus humbly softening into an open heartspace.

I*n modern Chinese Acupuncture texts*, CV 15 is called *Turtle Dove Tail*,
because the *xiphoid bone on the sternum*
looks like the *tail of a Turtle Dove*,
with the ribs being its wings.
However, in this *Chinese Medical* Qigong *text*,
CV 15 is called *Spirit Storehouse* (*Shenfu*),
because the *Yellow Court* is where *Qi transforms into* human *Shen*.
In ancient China, this was *considered the pivotal stage in energetic alchemy*.

Upon properly entering *Yellow Court*,
the solar plexus' outer *stomach* channel relaxes into *No Form St 19*
& the inner solar plexus' *kidney* channel draws into *Hidden Gate Ki 21*.
This allows *Qi to transform into Shen*,
initially into *heart's* human *Shen*,
ultimately into Heaven's *YuanShen*.

Breathing up from your lower belly into your solar plexus,
lightly touch, with finger or mind, the tip of your xiphoid bone.
Visualize Qi dissolving up into your heartspace, radiating *Shen*.

Lightly touch *Spirit Storehouse* CV 15[133] with your *Yi* mind or finger,
feeling the solar plexus relax back into the spine.

Visualize *Chong* Qi drawing back into *Spirit Way GV 11*
on the spine, at the back of your heartspace,
as you inhale.
Imagine your inner heartspace to be full of *Spirit Shen*,
as you exhale.

Up the *Great Thoroughfare*,
Qi transforms from *Jing* into *Shen*
through a relaxed yet upright solar plexus.

133 CV 15 is also *Conceptual Ren's* connecting *Luo* hollow, which clinically releases tension from the front midline, especially the inner chest & throat.

30
The Lightness of Air

As *Chong thoroughfares* up through *Spirit's Storehouse*,
Qi touching *Spirit Way GV 11* on its *Way* through,
stabilizes *heart* amongst all the anxieties of this chaotic world.
*Heart*mind anchors in its chest as it follows *Spirit's* Great *Way*.

Upon entering the chest, the light breeze of our *lung* sky
uplifts our human *Shen* into the upper chest & neck.

Ascending lightly, *Chong* passes through *Qi Abode St 11*
on the medial side of the clavicles,
before rising up into our Heavens in the upper *Dantian*.

Imagine ascending up past your inner sun into your bright blue sky,
entering your *innerspace*[134].

Our *Chong* rises up through the 3 heaters of *kidney*, *stomach & heart,*
expanding into the lightness of the upper heater's airy *lung,*
before penetrating Heaven's higher Spirit in our Head.

As it reaches our innerspace,
spirit Qi naturally gets lighter & lighter,
eventually transforming into pure Original Spirit, *YuanShen*.

Whereas Qi transforms into human *Shen* in the solar plexus,
it gradually transforms into *YuanShen*
as it gets closer to our inner Heavens.

A Qi-Meditation Exercise

Focus your *Yi* mind, inner-looking down in your perineum,
& breathe into Mother Earth's Source Qi.

Inhale up into *Gate to Breath* in the space between the right & left *kidneys*.
Exhale slow & long, relaxing into the pause,
allowing your *Yi* mind to gently dissolve into its *Breath Gate*.

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134 In Outerverse, there is outer-space; in Innerverse, there is innerspace.

Inhale up into a smiling *stomach*,
feel its smile touch the back of your spine.
Visualize it filling your middle heater up with Qi,
making your inner digestion gurgle with glee.

Exhale, relaxing *Yi* mind into its own empty central space,
halfway between *kidney & heart*,
halfway between *Ren & Du*.

Inhale up through the solar plexus into back of the heartspace,
pause deep inside, feel your humane spirit shining bright.

Exhale, relaxing your spirit,
feel it sink peacefully down into its solar plexus gate, pause,
allowing breath to calm your spirit mind.

Inhale up, lightly lifting Qi into the two medial aspects of your clavicle
where the hollows rise up into the base of the throat
pausing, feel where *Qi abodes*.
Qi abode St 11 seems to be where Source Qi pools
before ascending into our *brain*.

Exhale, relaxing neck, throat & jaw,
letting all stress in this area drain away.

Pull inbreath upwards, Qi feeling around your lips.
Then visualize a passage from the lips inwards via gums & soft palate,
through the *brain* centre
to *Chong's* Focal hollow, *Wind Dwelling GV 16* at base of the skull.

Breathe back & forth, feeling your teeth, hard~soft palate & tongue,
connect up into your *brain*.
Feel your head sitting upright, relaxed on its neck.

Whilst breathing in & out, out & in,
imagine your head expanding,
becoming the infinite vastness of your Original Spirit.

Breathe down into the perineum, reconnecting your *YuanShen*
to the Source Qi of your inner Earth.

31
Bridge into Heaven

The neck connecting the torso to Head is the bridge into our inner Heavens.

Proper Posture allows our humane *heart* spirit *Shen* to ascend
into its Original Spirit *YuanShen*,
its celestial origin.

The *Chong*, as the *Great Thoroughfare*, crosses this bridge
through *Qi Abode St 11* from our humane spirit in the *heart*
to our Original Spirit in the centre of our *Brain*.

Aligning our forever changing human spirit *Shen*
with our never changing, always shining Original Spirit *YuanShen,*
is intrinsic to Inner Cultivation.

However, many of the other channels, the outer petals of *Chong*
are still yet unaligned,
making this bridge impassable for our still unawakened human spirit.

Between the left & right *Qi Abode* hollows on the midline
shines *Heavenly Penetration CV 22*,
a major Spirit Hollow intersecting *Conception Ren & Yin Net*.

Half way up the throat, also on the midline is *Pure Spring CV 23*,
also a major hollow intersecting *Ren & Yin Wei*.

On the back of the neck, yinyang mirroring both these 2 Spirit Hollows,
is *Mute Gate GV 15* directly behind *Pure Spring*
& *Wind Dwelling GV 16* in the hollow at the skull base.

Both these yang hollows intersect *Governor Du & Yang Net*.
Du & Yang Wei yinyang balance with *Ren & Yin Wei* through the neck.

With your *Yi* mind, internally Qi connect these 4 Spirit Hollows,
from the lower yin throat up through the 2 mid hollows
into the upper yang nape of neck.

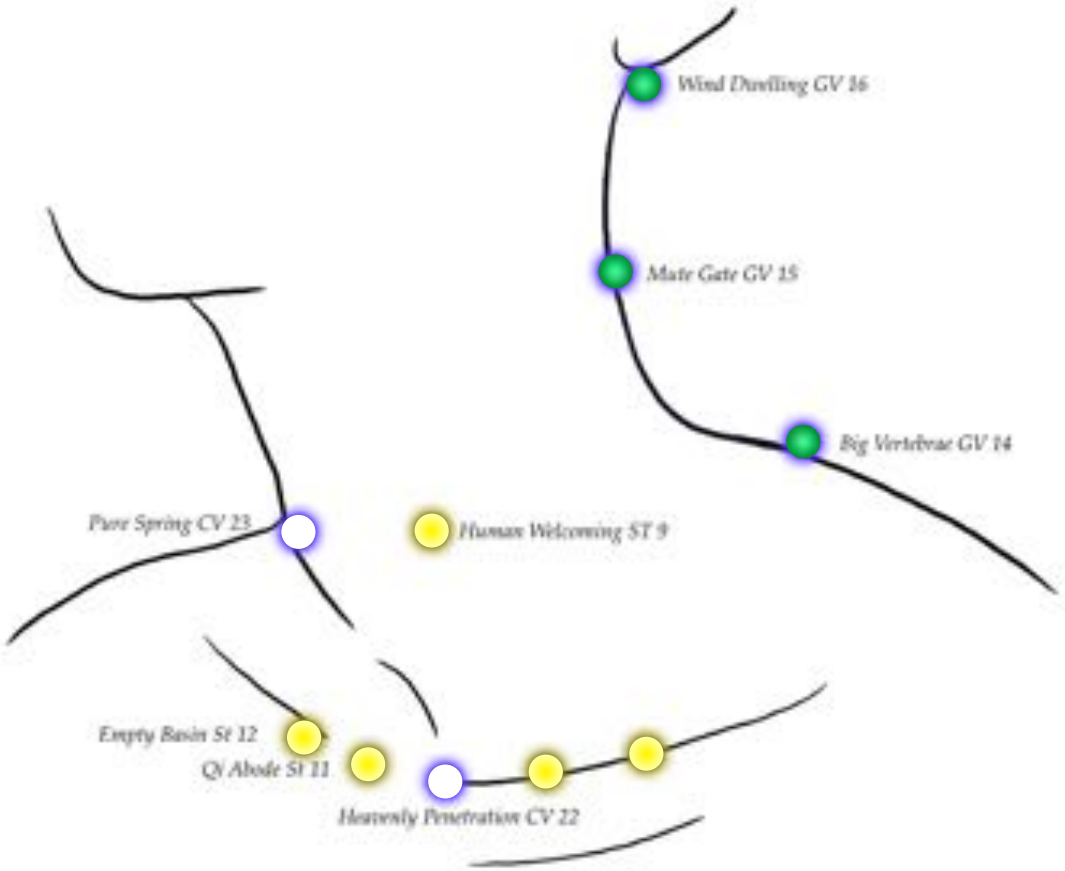
Wind Dwelling GV 16
Mute Gate GV 15
Big Vertebrae GV 14
Pure Spring CV 23
Human Welcoming ST 9
Empty Basin St 12
Qi Abode St 11
Heavenly Penetration CV 22

Figure 33. Neck bridge into heaven

Feel the neck gently arch forward, spine up-stretched to the Heavens,
chin level, as your eyes scan the horizon.

Whilst *Governor Du* enters to manifest as the *brain*
through *Wind Dwelling,* (Difficulty 28),
Conception Ren rises up the front midline to meet *Du's* yang
at the tongue root & the base of the two eyes.

Also, in the clavicle to the left & right of *Qi Abode* is *Empty Basin St 12*
which belonging to the *Yin Motility* channel,
helps descend agitated Qi from the neck & *brain*.

Half way up the throat, next to *Pure Spring*,
is *Human Welcoming ST 9* at the throat pulse.
Belonging to the *Yang Motility* channel,
Human Welcoming stimulates the *brain* into activity,
& seems to be the space where *Humane* Spirit is *welcomed* into the Heavens.

In addition to these extraordinary channelhollows,
all 6 yang channels plus the branch of the *liver* channel
pass through the neck & head.

Lifting *Hundred Meeting GV 20* at crown of the skull
& its inner Original Spirit up & outward
is paramount in our spiritual evolution.

Posturing our Heavenly Bridge

Chin level, not weakly pointing up nor aggressively jamming down.
Shoulders relaxed, not stressfully jutting up nor lazily slouching down.
Lips lightly touch each other, not gaping, nor pressing down.
Tongue touches upper palate, jaw relaxed.
Eyes half closed, seeing both inside & out.

A well postured neck & head allow *Chong Qi*
to cross the bridge from our middle human *Dantian*
into our upper Heavenly *Dantian*.

32
Balancing the Heavens

Original Cavity of Spirit is (*in the centre of the brain) behind the spot between the eyes. Lao Tsu called it 'the gateway to heaven and earth'.*
Lu K'uan Yu,Taoist Yoga p4

Great Thoroughfare
ascends up through *Qi Abode St 11* into our Heavens.

The *Brain* is the physical manifestation of Original Spirit.
Cease to dwell on mundane matters!
Commence to think celestially!
Discover your inner *HeaveneartH* TaiJi Luminosity!

Notice that Lao Tsu says *heaven and earth*, & not only Heaven.
Heaven~Earth, as the TaiJillumination,
is a the highest realm of our existence.
Without Earthly substance,
Heaven cannot gracefully TaiJi dance its *heart*mindbody form,
a profound grounding in Source Qi Earth!

Ascending *Chong* into the *brain* is *Ren & Du.*
Du ascends the spine, becoming our *Brain* at *Wind Dwelling GV 16*,
then travels over/through to *Seal of Hall* between the eyebrows
to open our Oneye in front.
Ren ascends up into the tongue root,
circles mouth to further ascend into base of the eyes
where it intercourses with *Du* in the *Brain*.

Yin & Yang Motility both ascend up into the inner eyes
to connect with the *Brain* centre.
Whereas *Yin Motility* calms the *brain*
by returning Qi back down into the lower belly & heels,
Yang Motility further expands Qi out through the *brain* centre
to *Wind Pond GB 20* at back of the skull
to the left & right of *Wind Dwelling.*

From the inner extraordinary 4, *Governor Du* extends
out to the outer extraordinary 4 becoming the *Yang Motility* channel.
YangQiao extends *Du's* Primordial Yang.

Extending *Du's* Qi, *Yang Motility*
expands bilaterally from inner eyes through *brain*
into both sides of base of the skull.
Conversely *Du*, as *Yang Motility's* origin,
traverses from the skull base through *brain* to open both eyes as One;
to open our Oneye (third eye) seeing the celestial truth.

Visualize your *brain* with your *Yi* mind & feel this connection!
Feel your two eyes as One!
Breathe back into base of the skull,
feeling *Wind Pond GB 20* at the left & right of your skull.
Merge the L & R *Wind Pond* hollows into the hollow in between,
in centre of the skull base at *Wind Dwelling GV 16*.

Your *Yi* may naturally pull to one side
in accordance with postural imbalances & Qi happenstance.
Let this happen!... Don't force Qi! ...Don't try to control!

Return to centre of your *brain* & breathe in.
Feel your *brain* expand out to back of your skull at *Wind Pond* pause,
breathe out feeling your *brain*, face, jaw relax.
Sink your *Yi* focus down into *Empty Basin St 12*
in the hollows of the L & R clavicles, pause.

Firstly, touch these hollows in the clavicles with your finger.
Feel how they dip deeply into L & R *Empty Basin,*
then rise medially into *Qi Abode St 11* at the tendon.

Inhaling, visualize *Yang Motility* expanding through the *Brain,*
awakening Spirit into your Heavens, pause.
Exhaling, visualize *Yin Motility* sinking inwards
drawing peacefully down into your perineum, pause.

Pause Here, feeling your *Qiroot of Heaven & Earth.*

Focal Hollows of the Extraordinary Vessels

As for the eight vessel,
the chong vessel is located below the Wind House (*GV -16*) *hole,*
the du vessel is located behind the umbilicus,
the ren vessel is located in front of the umbilicus,
the dai vessel is located in the lumbar region,
the yin qiao is located in front of the perineum below scrotum,
and the yang qiao vessel is located behind the perineum
in the sacrococcygeal region.
The yin wei is located one cun and three fen[135] *in front of the vertex*
(*of the skull*),
and the yang wei vessel is located one cun and three fen behind the vertex.

An Exposition of the Eight Extraordinary Vessels p73
Charles Chace & Miki Shima

[1 *cun* translating as 1 Chinese inch & *fen* being 1/10th of this inch,
means *Yin Net* (*Wei*) is *Yi-focused* at *front of the vertex* (*of the skull*).
Likewise, *Yang Net* (*Wei*) is *Yi-focused behind the vertex*.
Where-as, the 2 *Nets* are *Yi-focused* at *the front & behind the vertex*,
the 2 *Motilities* (*Qiao*) are *focused* at *the front & behind* the *perineum*.
Yin in *front*, *Yang behind*.]

The front & back of the Heavenly *vertex* & Earthly *perineum*
are the *focal* areas for the outer 4 extraordinary channels.
The front & back of the *umbilicus* are the *focal* areas
for the Small Heavenly Circulation's *Ren & Du*.
The base of the skull is the *focal* area for *Chong*.
The back lumbar is the *focal* area for *Dai*.
Inner-look at these areas when meditating on the 8 extraordinaries.

Whilst *Yang Net* helps clear *Spirit's Way* to the infinitely expanding Heavens,
Yin Motility taproots the entire Qi system down into the Source Qi of Earth.

Yin Net & Yang Motility then assist *pericardium & LifeGate fire*
respectively in between.
Yin Net & Yang Motility give extraordinary assistance
to the *triple heater's* flux between Heaven & Earth.

135 *Fen* is 1/10 of a *Cun*.

In clinic, *Yin Net's* focus *on the front brain*,
disperses *humanimal* stress pushed up
from *liver & pericardium* (*Terminal Yin*) as well as *stomach*...
Yang Motility's focus *behind the perineum*,
relaxes a tight anal sphincter, caused by *LifeGate's* cold tight deficiency.

Over-loading of *front brain* & tightening of anal sphincter
yinyang relate via these two channels.

Relaxing front *brain*, relaxes anus,
relaxing anus, relaxes front brain.

In Qigong practice *Chong's Focal hollow*,
being *below the Wind House* (*GV -16*) *hole behind the skull,*
feels to draw spirit Qi back from the front *brain* to the mid-*brain*.
Wind House (Wind Dwelling GV 16) returns spirit back within its *TaiJi* axis.

Now, with *Yi* mind feel your crown's *vertex*.
Is it being pulled to the left or right, front or back?
At the same time feel into your *perineum*,
Is it being pulled to the left or right, front or back?

Breathe in & up from your *perineum* root to the crown's *vertex*,
pausing,
feel your Heavenly balance.

Breathe out & down back into your *perineum* root,
pausing,
feel your Earthly balance.

Breathe up & down, down & up,
feel your Central Axis.

Visualize how erect your TaiJi Axis is internally.
Not forcing, not judging,
not being pleased, nor displeased,
simply allow breath to ascend & descend.

Feel how your humane spirit balances between Heaven & Earth.

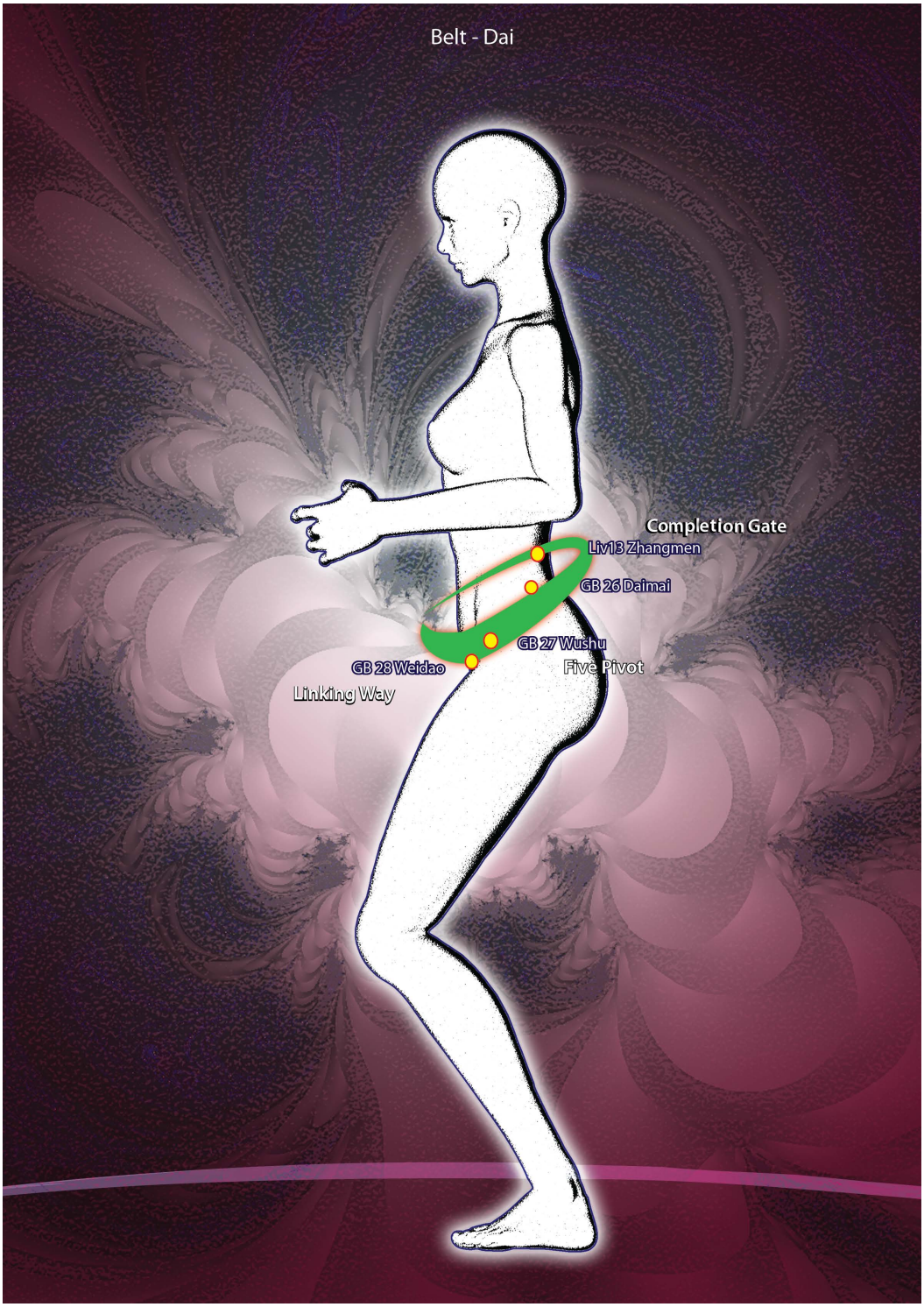

Figure 34. The *Belt Dai* Channel

33
Belt *Dai* Channel

帯脈は、李脇に起こり、身を回りて一周す。

The Belt (*Dai*) *channel arises at ribs, & circles body in one band.*
Explanation of the Cannon of Difficulties
Difficulty 28, Toyo Gakujutsu

Once all the Source Qi & essence fill *Chong*, *Ren & Du*,
it is time to bind them altogether.

Wrapping around the waist is a huge *Belt* channel.
This *Dai* holds in all the precious Source Qi & essence,
preventing it from spilling wastefully out.
From the lower sacral-abdominal region up to the 1st floating rib,
this *Belt* channel wraps around the essence spirit core, holding it securely in.

By keeping Source Qi & essence secure,
the core can then gentle vibrate Qi out.
Spiral Qi out as the yinyang 5 elements & triple heater,
through *heart*mindbody, to gently yet firmly penetrate the world.

In *TaiJi* practice, we gently pivot around the waist,
twisting & turning between lower & upper, left & right,
front & back, inner & outer;
spiralling Qi between yin & yang.

Whereas *Chong* is the innermost channel
holding the core vertically into the *TaiJi* axis,
Dai is the outer most channel of the inner 4,
vibrating Qi horizontally out.

Chong & Dai ∞ Du & Ren
become the extraordinary channel structure
which manifests our essence spirit core.

34
Yin & Yang Motility
Yin & YangQiao
Extension of the Small Heavenly Circulation (Microcosmic Orbit)

陽蹻脈は踝中に起こり、外踝に循いて上行し、風池に入る。
陰蹻脈もまた踝中に起こり、内踝に循いて上行し、
咽喉に至り、衝脈と交り貫く。

The Yang Motility (*YangQiao*) *channel arises from centre of heel,*
circulates around to outside of ankle & ascends to enter Wind Pond GB 20.
The Yin Motility (*YinQiao*) *channel also arises from centre of heel,*
circulates around inside of ankle & ascends to reach throat
where it inter-penetrates the Thoroughfare channel.

Explanation of the Canon of Difficulties,
Difficulty 28, Toyo Gakujutsu

Qiao 蹻, 'lifting of the feet' relates to leg *motility* (movement);
yang moves them into action, yin quietens them into stillness.
Without yin's grounding, there would be no restraint on yang movement.

Yin Motility (*YinQiao*),
as an outer extension of the Small Heavenly Circulation's *Ren*,
releases yin essence,
thereby moistening & nourishing the *heart*mindbody.

Yang Motility (*YangQiao*),
as an outer extension of the Small Heavenly Circulation's *Du*,
releases yang *LifeGate* fire,
thereby, activating & enlivening this *heart*mindbody's form.

The *Yin & Yang Motility* channels run up from centre of the heels,
circulate around the inner & outer ankles respectively,
then continue upwards through front & back of the perineum
into the inner eyes.

They shut eyes at night & open them in the morning
to adjust our *heart*mindbody to the yinyang of night & day.

Difficulty 28 says *Yin Motility ascends to penetrate the throat*,
whereas acupuncture charts show it further ascending into the eyes,
merging with *Yang Motility*.

From its *Empty Basin ST 12* hollow in the *throat*,
Yin Motility interpenetrates Chong around *Qi Abode St 11*[136] to relax neck
keeping *Chong* grounded as it lifts *heart*'s *Shen* into the *Brain's YuanShen*[137].

Yang Motility rises up from the *heels* into back of the *kidneys*,
awakens us, activates our *kidneys & heart* into yang
& expands up through the *throat* at *Human Welcoming St 9,*
before joining *Yin Motility* in the inner eyes.
As the name suggests, *Human Welcoming*, may be the space where Heaven
welcomes ascending *human Shen* back into its celestial home.

Whereas *Yang Motility* expands *Brain* Qi out
towards both *Wind Pond GB 20* hollows at back of the skull,
Yin Motility sinks *Brain* Qi back down into the body.

Yin Motility sinks down, draws Qi inward to relax *brain* & *Shen*,
continues through *heart*, *kidneys* & sexual organs,
to quieten them into yin at front of the perineum,
Yin Motility's focal area.
The *inner heels* draw Qi down & in through this focal area,
when Qi Standing.

Esoterically *Yin Motility's* focal hollow seems to be in the same space
as Master Lu K'uan Yu's *Mortal Gate*!
Located at the root of the penis or vagina,
this *Mortal Gate* is the *Qiroot* of the entire 8 extraordinary channel system.

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136 From *Empty Basin ST 12*, Qi *Abode St 11 & Human Welcoming St 9*, the extraordinary channels of *Yin Motility*, *Chong & Yang Motility* respectively, emerge through the ordinary channel of *stomach* to posture the throat.

137 *"In ancient China, the Brain was viewed as a canopy (Gai) and was believed to attract and receive the subtle emanations of Heaven." "The ancient Chinese believed that the Brain was the Fu (bowel) of the Yuan Shen allowing the influence of the Shen of the Heart and the Hun of the Liver to be present in the upper orifices and the Brain", (Chinese Medical* Qigong *Therapy Vol 1*, p285).

From the centre of both *heels*,
Yin Motility sinks Qi, connecting us to Earth.
Into both inner canthus of the eyes & *brain*,
Yang Motility elevates Qi, connecting us to Heaven.

Yang awakens, activates us into morning light.
Yin calms, quietens us down into evening & night.

In clinic, *Yang Motility* boosts *LifeGate kidney* yang
to move sluggish yin substance, e.g. lumps in the body.

Yin Motility draws in yin essence from our Extraordinary reservoir
to calm irritation, cool overheating, & replenish water
when excess yang fires dry bodily fluid.

As an extension of the Small Heavenly Circulation's *Du*,
Yang Motility activates our legs to stand, walk, run & dance.
This lower *Dantian Yang* charges essence for spirit to fly,
giving us our natural high.

As an extension of the Small Heavenly Circulation's *Ren*,
Yin Motility steadies legs whilst they stand & move.
This lower *Dantian Yin* grounds & nourishes essence,
giving us our natural calm.

`*Yin & Yang Qiao* together in balance,
calmly activate our legs during TaiJi, dance, walking, running
& actively calm us during sitting & standing meditation.

Good circulation in legs allows you to sit peacefully without pain.

Pain-free legs & relaxed shoulders-arms seem to energetically draw up
into the body's essence spirit core,
assisting *heart*mind attain timelessness.

35
Breathing *Yin Motility*
Awakening the *One Breath*

Everyone has these eight vessels.
However, since they all pertain to the Yin Spirit (yinshen), they are closed.
Only the divine immortals are able to open them
by infusing them with Yang Breath. By doing so, they obtain the Dao.
The eight vessels are the roots of the Great Dao prior to Heaven,
and the ancestors of the One Breath (yiqi).
Among them, one should begin with the Yin Heel vessel,
for as soon as this vessel is in movement, all other vessels are cleared.
Then one works on the Function, the Control, and the Thoroughfare vessels,
because they are the sources of the transformations
of all other channels and vessels.

Foundations of Internal Alchemy,
The Taoist Practice of Neidan, p28, Wang Mu.

Esoteric Terminology

Eight vessels: 8 Extraordinary Channels.
Yin Spirit (yinshen): The human spirit in its mortal state, still held down by the 7 humanimal *beasts* in the earthly compost heap.
Yang Breath: Seems to be the deep Breath drawn from Source Qi. As this is the space where Heavenly Virtue light enters Earthly womb, *Breath* Here is pure Yang Spirit.
Prior to Heaven: Pre Heaven's absolute reality where Universe balances between Yang Heaven & Yin Earth, in contrast to post Heaven's relative reality where human universe balances between yang sun & yin moon.
One Breath (yiqi): Yi being One, *qi* being Qi. Breathing Qi from the Source makes Universal breath & Universal Qi One in the same.
Ancestors of the One Breath (yiqi): The 8 Extraordinaries precede, give birth to this *One Breath*. They are the Way back into *yiqi*.
Yin Heel vessel: Yin Motility channel.
Function: Conception Ren channel.
Control: Governor Du channel.

This translation of Master Wang Mu importantly asserts that *Yin Heel* (*Motility*)
should be *moved* first before *all other vessels* can be *cleared*.

As the extention of the *Conception Ren*,
Yin Motility draws our spirit *Shen* & its *heart*mindbody back from the world.
It draws all our rebellious yang down from our *brain*, *heart* & sexual organs
into the most yin of all our inner spaces.

With its Focal space[138] being in the front part of the perineum
at the root of our sexual organs,
Yin Motility draws all our Qi down into *Kun*,
our inner Earthly womb.

Once all our yang is contained inside its *Kun*,
not loosely flicking about like an unearthed electrical wire,
Heavenly *Qian* is unobstructed.
Shining its utmost Yang Spirit in this utmost Yin Hollow,
Qian fills us up from the bottom of our being with the brightest of *Yang*.
With all our Yang contained inside its Yin,
we are able to drop our *Yi* focus down into our *Qiroot*, (*Meeting of Yin CV 1*).
In this HERE we *breathe Yang*.
Yin Motility draws *focus* down into the *Qiroot of Heaven & Earth*, (Dao De Jing 6).

Once *breath* is fully present in our *Qiroot*,
Kun's Meeting of Yin~Gateway to Dark-Unseen Female,
we can begin *working on*
the Function Ren, *Control Du*, *and Thoroughfare Chong vessels*.
Breathing Yang into these main 3 channels,
we transform Yin Spirit (*yinshen*) *into celestialight*.
As the first three channels in creation,
Ren, *Du* & *Chong* all originate from *Meeting of Yin*.
Our *Yi* focus must be able to *work* from beneath this *Qiroot*.

Once the impurities of the 7 *beasts* have been cleared
& the channels *infused with Yang Breath*,
our Qi harmonises with the Universe!
By *infusing this Yang Breath* in all *eight vessels*,
these 8 *ancestors* are able to lead us back into the *One Breath*,
the *yiqi* where universe *breathes* as *One*!
Obtain the Dao!

---

138 Refer to Quote by Miki Shima & Chip Chase Chapter 32 of this Part.

36
Ren Tigress *& Du* Dragon rekindle their love

A Qigong Imagery

Longstrong GV 1 called *Tailgate* in Qigong, located just behind *CV 1,*
is imagined as a hollow cave where the mighty *Du* Dragon returns home to rest.

When She, the *Ren* grows old & lumpy[139] diminishing her sexual allure,
diminishing her *Du* Dragon man's loving arousal,
She manifests her extension; the Dark *Qiao*[140] Woman of the yin night.
Mysterious & dark, She lures her *Du* Dragon man
into her deep Yin lower *Dantian* Hollow.

Once peacefully deep inside her *Meeting of Yin CV 1*,
He can gently activate from his *TailGate GV 1*.
Cool calm & fully composed,
He & his Tigress lover can join in delicious delight.

Likewise, when He, the *Du* grows old & windy[141],
diminishing his sexual allure,
diminishing his *Ren* Tigress woman's loving arousal,
He manifests his extension, the Subtle *Qiao* Man,
of grounded yang strength.

Subtly sensitive, grounded & strong, He enters her Hollow,
ejecting his potent yang Qi to move her sluggish lumps & oedema.

Once enlivened, She, the powerful Tigress
can sensually entice her Dragon lover back,
thus calming his irritating, painful wind excess.

---

139 Lower abdominal lumps are the primary symptom of the yin feminine's *Conception Ren* channel if it prematurely ages, (Difficulty 29).

140 *Qiao* is Chinese for *Motility* which is the same as *Heel*.

141 Wind stiffening spine & back is the primary symptom of the yang masculine's *Governor Du* channel if it prematurely ages, (Difficulty 29).

A Qigong Exercise
Heavenly Circulation extends to the Heels
breathing through a figure of 8 ∞.

Start at *Meeting of Yin CV 1*,
breathe in & up the spine to crown, pause in your Heavens,
then breathe out & down through the tongue bridge,
down midline to the perineum again, pause.
Then, breathe out
& down back/side of both legs to the outer heels & soles of your feet.

Breathing in & out, feel *Extending Channel Bl 62* on your outer heels,
connect through *centre of* the *heels* to *Shining Sea Ki 6* on your inner heels
to join the activating hollows of *Yang & Yin Motility* channels.

Feel the *centre of* your *heels* & *Bubbling Spring Ki 1*
as they Qiconnect to the Earth outside.

From *Shining Sea Ki 6* on your inner heels,
breathe in & up both inner legs to the perineum, pause.
That is, in a figure of 8, centred on the perineum,
breathe up & down the torso-head, down & up the back & front of both legs.

This exercise brings the *Yin Motility's* leg hollows flowing up into *Du*
& *Ren* flowing down into *Yang Motility's* leg hollows.
Becoming familiar with more hollows on these channels, add them to your QiPractice.

For example, *Intersection Reach Ki 8* on inside of the ankle on *Yin Motility*
and *Supporting Yang Bl 39*, *Flying Yang Bl 58*, *Instep Yang Bl 59*,
Subservient Visitor Bl 61 on *Yang Motility*[142]
can all be added to enhance Qi Practice[143].

Moreover, whilst Qi Breathing through the crown of your head,
spin your left & right eye as your inner sun & moon.
Breathing in & out, spin your left & right eyes clockwise nine times,
then anti-clockwise nine times.
(This is an exercise after Lu K'uan Yu's book, *Daoist Yoga*)

142 The previous 4 hollows on *Yang Motility* are along the trajectory for the lower triple heater channel which is very often used in clinical practice.

143 Refer to figure 29.

Next, Breathing in & out, orbit your left eye sun & right eye moon
around your One Eye's Spirit Star in the *Brain* centre.
Rotate them horizontally from *Seal of Hall* in front between the eyebrows
around to *Wind Dwelling GV 16* in the back.

Balancing the eyes helps balance the left & right *brain*.
Balancing the left eye sun & right eye moon,
aligns the triple heater's *heart Shen* sun & *kidney Jing* moon,
transcendentally, revealing our *YuanShen's* Inner Star.
Repeat this practice.
Imagine breathing a figure of 8 up *Du's* spine through the *brain*,
down *Ren's* front-midline through the perineum,
down rear-side of the legs along *Yang Motility* through the feet,
up inside of the legs along *Yin Motility* back to the perineum.
Breathing in & out, imagine your *Qiroot* pulsing in your perineum.

In the tale of 'The Shaman and the Taoist', by Lieh Tzu, it is said,
"I showed him my yuan chi, my primordial energy, welling up from my heels".
Solala Tower,*Tales from the Tao*

Our *primordial yuan chi*, (Source Qi) *wells up from our heels!*

The breath circulates in the (network of) eight (main) psychic channels
whose base is the mortal gate (sheng szu ch'iao at the root of the penis)
which is linked to the brain above and the soles of the feet below.
Taoist Yoga, p24, Lu K'uan Yu

Yi focus your *mortal gate at the root of the penis or vagina*.

This *mortal gate* seems to be the same space as the focal point for *Yin Motility*,
in front of the perineum,
where the *penis & vagina* ethereally *root* into *Kun's* ground.

Breathe into *Yin Motility*,
feeling Qi *link to the brain above and the soles of the feet below*,
through this *mortal gate*.

Standing still, breathe up from your *heels*,
through the inside of your legs,
into your *mortal gate* at the *root of your sexual organs*.

Whilst breath courses through the *gate* to your *mortality*,
imagine your whole body pulsating with vitality.
As the *Qiroot* to the entire 8 extraordinaries,
this *Mortal Gate* aligns with Original Spirit's *Brain* centre
as One balanced *Thoroughfare Chong*.

With no pathogenic Qi trapped in the other Extraordinary channels,
Chong is not pulled off its Central Path.
Grounded & upright~central & relaxed, *Chong* is able to align with its TaiJi Axis.

Following the *YinQiao* channel (mostly same as *kidney* in torso),
breathe up inside of the abdomen into the clavicle hollows,
at *Empty Basin St 12*.

Breathing out, feel the *Empty* hollowness of this *Basin* in your clavicle,
as you consciously relax jaw, throat & shoulders.

Breathing in, pull the Qi up into the space where the inner eyes meet the *Brain*,
pause in your One Eye.
Breathing out, allow all the yang of your *Brain*, *heart*, sexual organs
to sink deep down into your *Mortal Gate*.
By focusing on *Yin Motility's heels*, Qi is drawn deeper into the *mortal gate*.

Comfortably containing this Yang potency in its Yin space,
awakens our *Yang Breath* from its slumbering *Yin Spirit*.

37
Yin & Yang Net
Yin & Yang Wei Channels

陽維、陰維は、身を継ぎ絡い、
溢畜して諸経に環流灌漑すること能ざるものなり。
故に陽維は諸陽の会に起こるなり、
陰維は諸陰の交に起こるなり。

The Yang Net (*YangWei*) *& Yin Net* (*YinWei*) *follow & connect body;*
they are for when there is overflowing accumulation,
& each channel cannot flow & irrigate.
For this reason, Yang Net arises from where all yang meets,
& Yin Net arises from where all yin mixes.
Explanation of the Cannon of Difficulties
Difficulty 28, Toyo Gakujutsu

The *Net* (*Wei*) channels extend out from *Chong & Dai*.

Whereas *Chong* births the essence spirit core,
holding inwardly to its TaiJi axis,
Dai wraps around this core to emit Qi horizontally out into the world.
From this core,
Chong extends to become the 6 yin channels, as the *Net of Yin*,
Dai extends further out to become the 6 yang channels, as the *Net of Yang*.

In extraordinary treatments, we activate
& connect *Chong* out to *Yin Net, Dai* out to *Yang Net,*
Yin Net in to *Chong, Yang Net* in to *Dai.*
Activating *Chong* at *Yellow Emperor* (*Gongsun) Sp 4*,
we connect out to *Yin Net* at *Inner Gate Pe 6*.
Activating *Dai* at *Foot Overlooking Tears GB 41,*
we connect out to *Yang Net* at *Outer Gate TH 5*.
Activating *Yin Net* at *Inner Gate*,
we connect in to *Chong* at *Yellow Emperor*.
Activating *Yang Net* at *Outer Gate*,
we connect in to *Dai* at *Overlooking Tears*.

The other four extraordinary inner ←→ outer pairs follow this same relationship.

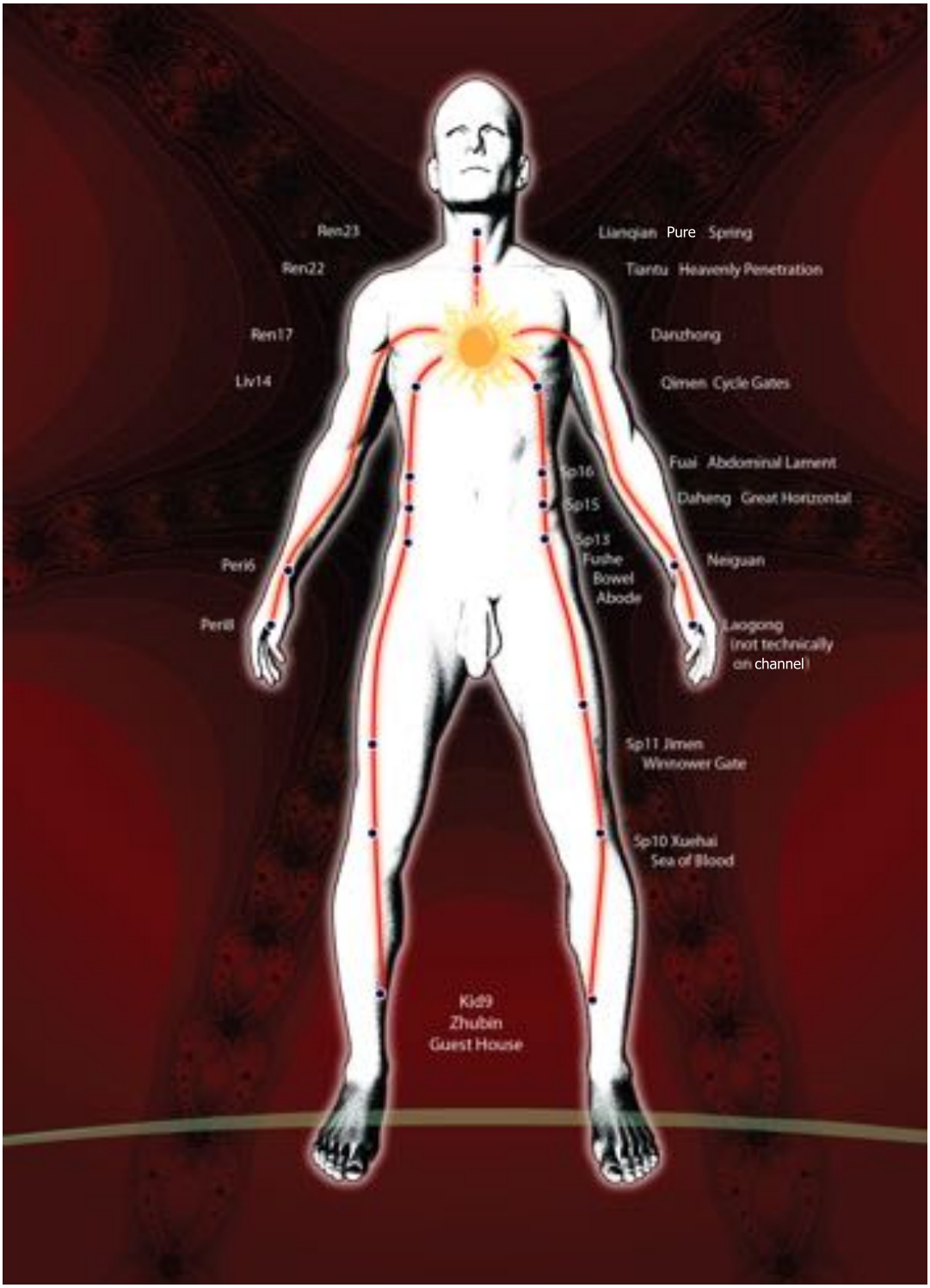

Figure 35. The *Yin Net* Channel

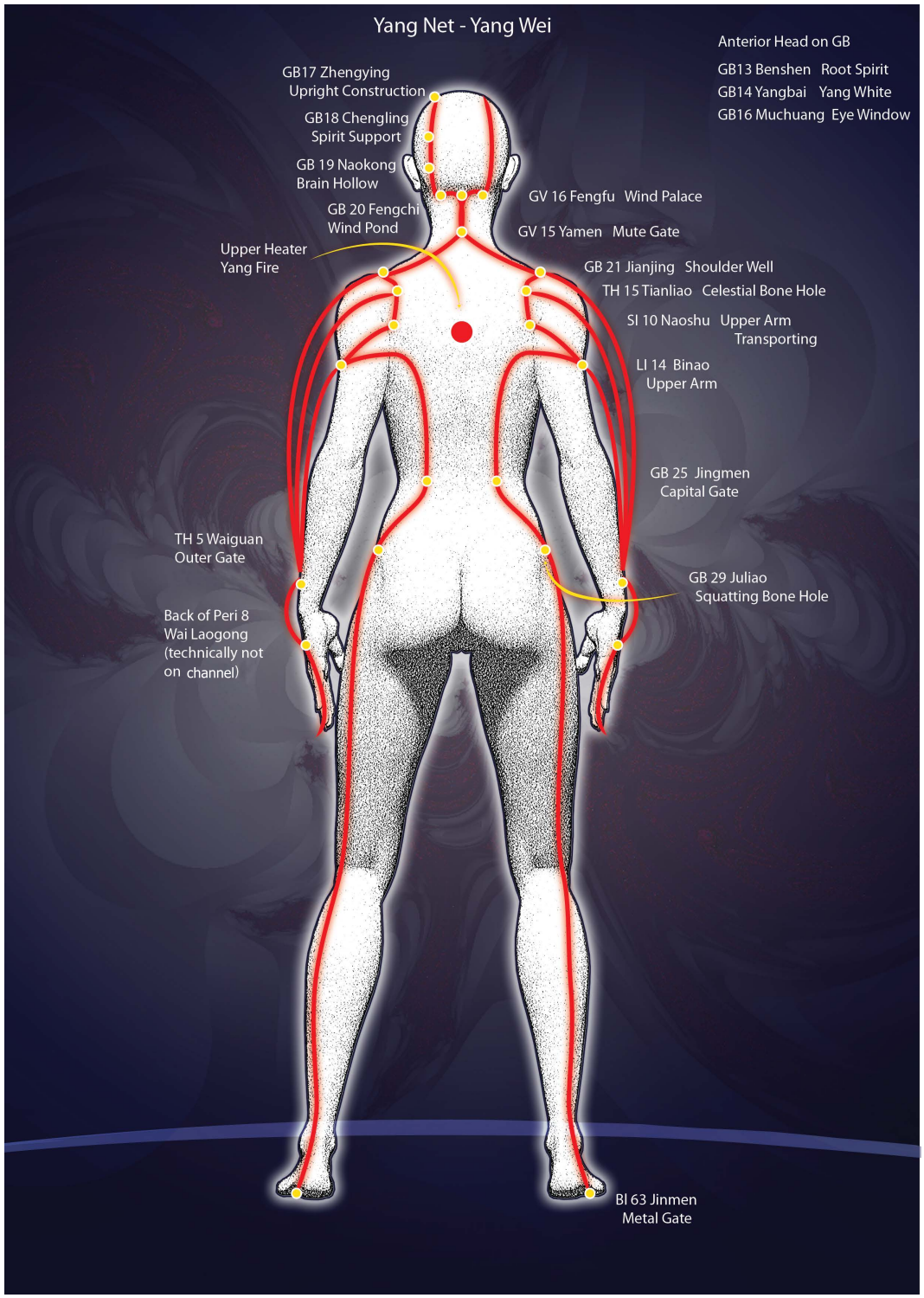

Figure 36. The *Yang Net* Channel (*Yang Crossing GB 35* is on lower leg)

Together, *Yin & Yang Wei*
become a huge *Net* connecting all 12 ordinary channels.

As the *Net activating hollows* are on the wrists,
InnerGate, *Neiguan Peri 6* on the inner,
OuterGate, *Waiguan TH 5* on the outer,
they tend to enliven arms, hands Qi touching the outer world.

Yin Net runs up from the inner legs, abdomen, ribs, central chest & throat,
ethereally Qi connecting to its *activating hollows* on the inner wrists.

Yang Net runs up from the back/side of legs, lower back, lateral wings,
shoulders, back of neck & head
ethereally Qi connecting to its *activating hollows* on the outer wrists.

From within the wrists where *Inner & Outer Gates* interconnect,
they Qi ethereally extend into palm hollows *LaoGong*,
Work Temple Pe 8 to elegantly posture wrists.
This allows ethereal Qi connections with the outer world.

Work Temple on the *pericardium* channel,
manifests as a Spirit Hollow where *heart's* radiance
compassionately touches other's Qi.

Moreover, when *Inner & Outer* internally interconnect as *One Gate*,
the *Two Nets* join as *One Net* linking all 12 ordinary channels.

Qi flows out to others as Qi Healing,
flows into us as subtle sensation & feeling.
Using our hands for caring *Work* would therefore,
nurture our own inner *heart & pericardium*.

Using our hands to hurt other beings, to steal other's *Jing*,
would damage our own humane *hearts*
causing our own Qi & blood to shrivel up, dry & deficient.

A devoted Qi Artisan's finger joints become relaxed & light
like leaves on a tree gently caressing a breeze.
As my TaiJi teacher in Nanjing China said,
"Feel the air with your finger tips"!

Figure 37. The Spirit Doctor *Shenyi*

Part VII

Qi Medicine of the 8 ExtraOrdinaries

1
Extraordinary Pathology

By studying sickness, we can comprehend health.
By knowing how things dysfunction, we can know how things function.
By studying & knowing the acupuncture medical classics,
we can learn how to self-cultivate our *heart*mindbody & channels
to heal ourselves & others.

Thoroughfare Chong

衝の病為るや、逆気して裏に急なり。
The sickness of Thoroughfare Chong
is rebellion with urgency in the inner.
Explanation of the Cannon of Difficulties,
（難経の解説）*Difficulty 29*, Toyo Gakujutsu

Urgency is approximated by that nervous & uncomfortable gut feeling
when we need to defecate or urinate and there is no toilet in sight.

The *Thoroughfare Chong*, being the original channel,
makes ***urgency*** the initial symptom.
From this, we may extrapolate to
all other symptoms in the human *heart*mindbody
& all problems outside in the human community.

All symptoms & problems spring from
this lack of yinyang balance!

The *Chong's rebellion in the inner*
infects the entire yinyang 5 elemental triple heater system
& extraordinary & ordinary channel network, *with urgency*.

Urgency is a lack of water-*kidney* root in the Source Qi ground,
causing wood-*liver* & fire-*heart* to *rebel*.

Urgency in the *liver* becomes anger
& *urgency* in the *heart* becomes anxiety.

Once the surge of *urgency* loses its initial yang force,
earth-*spleen* wanders into worry & metal-*lung* falls into sadness.

Urgency on the inner means that the essence spirit core is stressed.
Water essence is losing its Earthly root
& fire spirit is burning out of control,
causing this pathological dynamic of *rebellion*.

As spirit emerges out of its *inner dark-unseen* womb becoming *heart*mind,
it begins to perceive self as separate from universe.
*Heart*mind begins to suffer separation anxiety.

As spirit *heart*mind begins to push *urgently* out into the world,
its essence foundation uproots from its Source Qi ground.

With essence root disconnecting from Source,
*heart*mind begins to *urgently* worry,
begins to *urgently* search for its lost wholeness,
its lost inner peace.

So the journey begins out into imbalance & sickness.
Departing the *Great Thoroughfare*,
we venture down into *the bumpy*, *crooked paths*, (*Dao De Jing 53*).

Like a moth to the flame,
we are attracted to shiny sparkling people & shiny bright things.

衝脈、下腹部から起って 上行し、胸中から咽喉に止る故
気逆上して逆気胸をつき、胸の裏が急痛急迫する。

As the Chong channel arises in the lower abdomen, rises upward,
then from the middle of the chest stops in the throat,
Qi rebels up, the rebelling Qi pushes up into the chest,
causing urgent pain & a pressing feeling in the inside of the chest.

Inoue Keiri & Honma Shohaku's interpretation of *Difficulty 29*
Research of the Canon of Difficulties

As Source Qi differentiates into various kinds of Qi[144],
it *rebels up from the lower abdomen*,
urgently pushing up into the chest.
This becomes an *urgent pain & a pressing feeling* which overwhelms the *heart*.

This Qi, losing its lower *kidney* root,
explodes uncontrollably into the *heart* inside of the chest,
then overflows outward into the *pericardium,*
causing distention in the solar plexus & chest.

Having this *pressure* push on our *inner heart*,
we feel an *urgency*, a *pressing* unease; as if something is wrong,
as if something needs to be done in a hurry.
Urgency becomes anger & anxiety.
Angry winds, aggressively blow,
anxious fires, burn down our *heart*mindbody home,
destroying our health, family, friends,
human community & natural environment.

The *stomach*, which is midway between *kidney* & *heart*,
particularly feels this *urgent* up surge,
as *Chong's rebellion* destabilizes its centre.

Reflux, heartburn & indigestion are all symptoms
which tell us of this central disharmony.

Destabilized, *Chong's* Source Qi uncontrollably gushes up,
over pressurizing the upper body causing *urgent* suffering.
Also, the lower belly & back lose their Source Qi & *LifeGate* fire grounding.

All stressed & tired,
the lower back & knees feel weak & sore.
Essence draining away, many people become impotent or infertile,
prematurely falling into old age.
As the *rebellion* continues to push up & out,
the *pressure* in the chest begins to expand
from the solar plexus, through the chest, up into the front *brain,*
causing head & eye pain.

144 After Spiritual Axis 18, protective Qi *Eki* (Ja) *Wei Qi* (Ch) in the lower, nutritive Qi *Eiki* (Ja) *Yingqi* (Ch) in the middle & ancestral Qi *Sōki* (Ja) *Zhongqi* (Ch) in the upper heater, are the 3 postbirth Qi s.

By this late stage, it is no longer *Chong's* responsibility
to bring down this *rebellious* uprising.
It now comes under the jurisdiction of *Yin Net*[145].

Yin Net, as *Chong's* extension, deals with excessive pathogenic/evil Qi[146]
blocking inner yin channels[147].

By **activating** *Thoroughfare Chong* at *Yellow Emperor*, (*Gongsun*) *Sp 4*
& connecting on *Yin Net* at *Inner Gate Pe 6*,
original *rebellion* descends, alleviating *urgency & urgent pain*.

This *Chong rebellion*, year after year,
seriously depletes Source Qi stores.

Qi Therapy clears deep blockages from the essence spirit core,
allowing Source Qi to once again
flourish up from our *gateway to the dark-unseen female*.

Conversely, drawing up Source Qi from this deep *Kun* womb
clears blockages which obstruct this core.

After Difficulty 66, 'Source Qi deficiency means
one or more of the organs are deficient'.

In clinic, a diagnosis of *liver* Source Qi deficiency
implies that the patient has insufficient blood in their *liver* organ.

A *Lung* Source Qi deficiency diagnosis implies that
lung organ substance & function are weak.

An insufficient supply of essence-substance in an organchannel
comes from a deficiency in either the postbirth *spleen* or prebirth *kidneys*.
A 5-elemental 12-channel root treatment, responds with earth hollows
when the deficiency comes from the *spleen*.

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145 As discussed in Part VI Chapter 32, front of the crown is the Focal Hollow for *Yin Net*. Symptoms such as frontal headache or sore eyes, might be treated by activating *YinWei*.

146 Whereas modern medics speak of disease as being pathogenic, traditional medics comprehend a spiritual aspect as well.

147 Pathogenic excess in *Yin Net* = a deficiency of Working/Nourishing Qi (*Ying Qi*) which improperly circulates blood.

This suggests that there are insufficient nutrients absorbed from food & drink
to nourish organchannels.
Earth hollows, directly connecting to *spleen & stomach,*
draw in needed essence Qi to supplement this deficiency.

For example, the *lung* earth hollow
Great Abyss Lu 9, on the wrist at the base of the thumb,
draws in postbirth essence Qi from the *spleen* for the *lung* organ.

However, when the deficiency reaches deep down into our prebirth stores,
Source hollows are needed to supplement that deeper deficiency.

In clinic, Source hollows draw up primordial Qi
from *Thoroughfare Chong*, via the prebirth *kidneys.*

Source & earth hollows manifest at the same physical location
on yin channels.
Great Abyss Lu 9 is both the earth & source hollow for the *lung.*
Great Thoroughfare (*TaiChong*) *Lv 3*, on the big toe,
is both the earth & source hollow for the *liver.*

Five-elemental earth & Source hollows
may be the same physical location on yin channels,
but their vibrational frequency is very much different.
Source vibrates with Mother Earth & *kidneys*,
whereas 5 elemental-earth vibrates with *stomach & spleen.*

By grounding *Chong's Thoroughfare*,
Source Qi can inflow, blowing away very deep internal blockages.
Chong is the deepest trauma treatment up the Spirit Doctor's (*ShenYi*) sleeve.

太**衝** *Tai**Chong** Lv 3*, draws in Source Qi from *Chong* to nourish *liver* blood.
氣**衝** *Qi**Chong** St 30*, is the hollow where *Chong* arises, (Difficulty 28).
衝陽 ***Chong**Yang St 42*, is the source hollow on the *stomach* channel.
Any hollow with the character **衝** ***Chong*** in it,
draws up Source Qi from the *Great Thoroughfare* to nourish
& clear the organchannel it is on.

QiTouching or rice grain moxa-ing *Chong* hollows
tonifies Source Qi.

2
Conception Ren & Governor Du
Sickness spreads

督の病たること背強わくて厥す.
The sickness of the Du is a stiff back with terminal rebellion.

Research of the Canon of Difficulties, Difficulty 29,
Inoue Keiri & Honma Shohaku

As *Chong's* yin essence & yang spirit diverge into
Conception Ren's Yin *& Governor Du's* Yang,
so do its symptoms.
Chong's rebellion
becomes *Du's terminal rebellion*
& *Chong's urgent inner* blockage becomes *Ren's* insidious knots.

Qi Medicine however, is never quite that simple.
Once yin & yang begin to imbalance,
so do their symptoms begin to intermix.
Yang's *rebellion* accompanies yin's knots
& yin's knots accompany yang's *rebellion*.

This summarizes pathogenesis.
With *Chong's* yin essence & yang spirit core destabilized,
we collapse into illness & disease.

Yin draws down & in, Yang lifts up & out.
It is only their mutual relating which holds them together
in healthy harmony.

When primordial Yin persistently does not embrace Yang,
Qi *terminally rebels up the back* spine, as *Du* illnesses.
When primordial Yang persistently does not excite Yin,
Qi & blood knot into lumps down the yin front, as *Ren* illnesses.

Qi is both yin & yang.
As yin essence, it forms substance,
as yang spirit, it enlivens.

Becoming ill,
Du's Yang Qi *rebels* upward, particularly up the yang *back*,
& *Ren's* Yin Qi deforms inward (knots), particularly down the yin front.

Yin not embracing yang Qi results in *rebellion* up the spine,
stiffens the back, blocks flow to the head,
causing shoulder, neck & head pain.
Reaching the head,
yang Qi has nowhere to go,
it has reached its *terminus*, its yang zenith.
Reaching its extreme yang, its *terminal* end,
it can only but, over time, return to its yin opposite.

Collapse, burnout, maybe even stroke,
a forced return to yin inactivity.
The patient must rest & sleep!

督脈は下腹部から起こって背を上行する故に
其の病は背が強ばり痛む。又、督脈は陽監督する脈である故に
此の病は陰陽の交流が不充分で厥逆する。

As the Governor Du channel arises from the lower abdomen, rises up the back,
symptomatically, it is the stiffening of the back which hurts.
Also, as the Du channel is the channel that governs yang,
its sickness is the inadequate exchange of yin & yang, which terminally rebels.

Inoue Keiri & Honma Shohaku's interpretation of *Difficulty 29*,
Research of the Canon of Difficulties

Yang Qi not at home in its *lower abdomen*,
blows up as hot wind, *stiffening the back*.
Blowing too hard, this hot wind obstructs flow up the *back* to the head
causing the *back to hurt*.

Wind Dwelling GV 16, the hollow connecting the spine to the *brain*,
is the *Dwelling* where *Wind*, as Qi movement,
is *governed*.

It is the entry space into our celestial *government* (*brain*),
where our True Sovereign, Original Spirit should one day occupy.

When wind Qi is gentle, the *governing* head is cool.
When wind Qi is angry & *urgent* blowing up a gale,
the *governing Brain* becomes rash, destructive,
& unintelligently hot-headed.
When lack of *governance* causes Qi to *rebel*,
it destroys its own body, its grassroots foundation.
Cold feet & hot head, the whole system in chaos!

Connecting *Governor Du* at *Back Stream SI 3*
with *Yang Motility* at *Extending Channel Bl 62*,
grounds *terminal rebellion*
relieving the *stiffness which hurts the back*.

By bringing *rebellious* yang home,
essence Qi can gently ascend the *spine* into the *brain*.
Hence, marrow-essence is able to strengthen the *spine* & nourish the *brain*.

A firm spine flexes like bamboo
when stormy winds blow through our lives;
pandemic sickness, economic hardships, wars,
evil corporates sweeping the planet.
Lest we forget the black death plague.

Gently firm, we must stand upright,
Ren's feminine Yin gently softens the hardness of *Du's* masculine Yang.

To raise our head too high in oncoming winds
is excessive yang arrogance,
which has us blown down to the ground.

Bow down your head, relax your solar plexus & uplift your lower belly.
Allow your water & fire to interconnect,
charging your essence spirit core with humble strength.

Yin gives suppleness to yang, yang strengthens yin.
Flexibly strong, we walk steadily along our Way
through wild windy storms.

3
Clearing Wind
Governor Du & Protective Qi (*Wei Qi*)

If our protective Qi is too weak,
then cold wind penetrates the outer surface causing the common cold.
Governor Du clears this cold from the outside yang surface at its onset.

When outside cold wind first hits our outer Qi shield,
particularly on our upper back & neck,
our protective Qi (*Wei Qi*) deflects it.

In TCM this is an assault on the *Taiyang* level.
Taiyang, meaning Greater Yang,
is *small intestine & bladder* as one channel flow,
spanning the entire outer surface of the back, nape & midline of head.

Greater Yang is the superficial yang layer which first touches the outside world.

Taiyang can be visualized as the outer wings of the *Du*.
Du expanding up the spine & spreading out
becomes the *bladder & small intestine* channels.

Taiyang, also meaning sun in Chinese,
evokes an image of hot powerful radiance,
which shields us from dark cold.

When *Taiyang*'s protective Qi shield wanes,
cold seeps in retarding flow.
This causes a sharp jabbing pain.

Moxa-ing *Governor Du*, the evil cold is defeated.
By activating *Du*, hot yang Qi warms the cold in the back & nape of the neck.

Reaching the upper nose, warming the *lung* with hot yang Qi,
Du can expel cold wind from our outer yang surface,
thus clearing the upper sinuses of colourless thin mucus.

Wind Blowing Year after Year

If excessive yang is allowed to blow up the spine into the head,
year after year with no restraint,
then eventually it must reach its *terminal* zenith,
rebellious yang is forced to return home to its yin.

The patient collapses into exhaustion,
perhaps even has a stroke,
an enforced shutdown.

Back into *Tail Gate*, *Long Strong GV 1* one may retreat,
into our cave under the tailbone,
deep down on our perineum floor.

Long Strong is also the connecting *Luo* hollow for the *Du*.

In clinic, *Long Strong*, as the *Luo* hollow,
drains excessive wind Qi out of the whole spine.

Wind Qi is either hot from *urgent* stress,
or cold from cold wind exposure.

Touching it lightly with
a *Teishin* (Ja), *(a round and blunt arrow-point needle)*, fingertip or *Yi*-focus,
we may feel that stiff wind drain away.

Rice-grain *moxa-ing* precisely along the *Du* channel
& more precisely on the *Long Strong* hollow,
further enforces treatment.

4
Conception Ren

任の病たること、其の内結を苦しむ、
男子は七疝となし、女子は瘕聚をなす。

The illness of Conception Ren is the suffering from those internal knots,
in men this becomes the seven colic abdominal pains,
in women this becomes abdominal mass accumulation.

Research of Canon of Difficulties (難経の研究)
Difficulty 29, Inoue Keiri & Honma Shohaku

Conception Ren suffers from the *knotting* of substance
in the *abdominal* area.

Ren, being the Primordial Yin channel,
conceives yin-substance from yin essence
giving birth to our form bodies to live on Earth.

Qi forms our mental & emotional bodies,
then, through fluid & blood, forms our physical body.

When *Ren* sickens,
instead of forming gracefully into beautiful
mental, emotional & physical expressions,
it deforms into gatherings, lumps, bumps,
bindings, bulges & *abdominal knots*.

Of course, these physical lumps & *knots*
translate into mental & emotional lumps & *knots* also,
a *heart*mind *knotting* up into blocked expression.

Men, being more yang in nature,
tend to *knot* their Qi, hence *colic pain*.
Women, being more yin in nature,
tend to *knot* their more physical fluid & blood,
hence physical *mass accumulation*.

然るなり、積は陰気なり 聚は陽気なり、
故に陰は沈んで伏し、陽は浮んで動ず、
気の積む所を名つけ積と曰い、気の聚る所を聚と曰う。

Answer, Masses are yin Qi & Gatherings are yang Qi,
that is, yin sinks & hides, yang floats & moves,
that where Qi piles up is called masses,
that where Qi collects is called Gatherings.

Research of Canon of Difficulties, *Difficulty 55*,
Inoue Keiri & Honma Shohaku

積 in Japanese is *Seki* & in Chinese is *Ji*,
translates as *accumulate*, *pile up*, *heap up*
聚 in Japanese is *Shu* & in Chinese is *Ju,*
translates as *collect*, *gather*
Kenkyusha dictionary

Whereas *gathering* stagnation,
being acute disease,
can be easily moved,
mass stagnation,
being chronic disease,
are more difficult to shift.

These *masses*, taking up deep root in the living tissue of our yin organs,
do not so easily move.
They require long-term, diligent treatment & lifestyle change.

結（腹内結積）七疝（七疝種類の疝気）瘕聚、
（月経留滞して腹に塊聚をなす、血の病である）
任脈は腹裏を循る故に其の病は結積を苦しむ、
即ち男子は陽であり気を痛む故に気結ばりて腹に塊あって疝気を起し、
女子は陰であり血を痛む故に血結して腹に塊をなし苦しむ。

Knots (*inner abdominal knot masses*),
seven colic abdominal pains (*seven types of abdominal pain Qi*),
abdominal mass accumulation, *refers to menstrual flow stagnation & lump accumulation in the abdomen*, *this is blood illness*.
As the *Ren channel circulates on the inside of the abdomen*,
its illness is the suffering from knot masses.
That is, *because men are yang*, *their Qi hurts*,
resulting in Qi swelling as lumps in the abdomen causing colic pain.
Because women are yin, *their blood hurts*,
resulting in blood knotting causing the suffering of abdominal lumps.

Inoue Keiri & Honma Shohaku's interpretation of *Difficulty 29*,
Research of the Canon of Difficulties

These Great Masters of the post WWII Japanese acupuncture period
attribute the hard physical *lumping of masses in women*
to their *menstrual blood*.
Their heavy *blood* & fluids,
require much yang Qi down in the lower heater to move.
Diverting this inner yang Qi to outer work
may cause this *blood* & heavy fluids to *knot* into *masses*,
like cysts & fibroids.

Men, not having this *menstrual* flow to move each month,
tend to *knot* their *Qi* instead
causing an *achy pain & abdominal swelling*.

Being more yang, *men's Qi* tends to *swell* in the upper abdomen
around the solar plexus, ribs into chest.

Sensitivity or swelling around the solar plexus
reflects Qi or blood stagnation of the *heart* organ.
Sensitivity or swelling in the rib area around the *liver & gallbladder Mu* hollows
reflects Qi and/or blood stagnation of the *liver* and/or *gallbladder* organs.

Palpating the front torso on *Ren* & Gathering *Mu* hollows
reveals these *knots & gatherings*.
Abdominal palpation reveals lumps & bumps.

Firstly lightly palpate the abdominal skin surface
to diagnose Qi & light fluids.
Then gently press in a bit deeper
to diagnose blood & heavy fluids.

Press deeply around left of the navel to see if *liver* blood is stagnating.
Press deeply under the navel to see if *kidney* fluids are stagnating.
This is often the area where *yin lumps* can be felt.

Hard masses under the navel, once felt, are obvious.
Qi knots feel as a more general superficial hardness in the abdomen.

The human body is like the Earth;
mountains, valleys, hills, *hollows*, rivers & gullies run through its terrain.

Our physical terrain forming from Qi, fluid & blood
is constantly shifting with its underground currents.
We as Qi Practitioners always need to watch, feel & intuit these shifts.

We touch with our hands, intuit with our *hearts*,
look with our eyes, hear with our ears & smell with our nose.

My blind teachers & colleagues
caution against too much visual diagnosis
for it can obstruct the other senses, causing us to notice less.
Listen to your fingers!

In Channel Therapy, we gently touch the whole body
from the feet up through abdomen, chest, shoulders into head;
from the auric body down through light skin/skin-hair, fluids
to deep blood, sinews into bone.
We feel for strange abnormalities,
feel for what does not feel so right;
rough & smooth, tight & flaccid, dry & wet skin,
hard & soft muscle tendons,
` oedema, pools of fluid, cold & hot spots,
hard lumps bulging from deep organ tissue.

Changes in this physical terrain reflect our treatment's progression.

5
Monthly Blood

Even though stagnation of monthly blood
is said to be a symptom of *Ren*, it is often *Yang Motility*
which helps move this deep heavy *knotting*.

Drawing *LifeGate* yang into the lower heater,
YangQiao may revitalize monthly blood.

Yang Motility, as an extension of *Governor Du*,
helps move *Ren's* substance *lumps*.
Yin Motility, as an extension of *Conception Ren*,
helps to ground *Du's* yang *rebellion*.

Connecting *Conception Ren* at *Broken Sequence Lu 7*
with *Yin Motility* at *Shining Sea Kid 6*,
grounds *rebellion* up the front
& moves *knotting* of yin substance & yang Qi inside the abdomen.

6
Belt Dai

帯の病為るや. 腰満ち腰溶溶として水中に坐するが如くし。

The sickness of the Belt Dai is a full waist,
a spaciously flowing feeling in the waist as if one is sitting in water.

Explanation of the Canon of Difficulties,
Difficulty 29, Toyo Gakujutsu

Belt Dai wrapping around the whole *waist,*
from the lower up into the middle heater,
contains source Qi & essence inside the *Chong*, *Ren & Du*.

By being firm, *Dai* holds Qi in,
by being relaxed, it gently releases Qi out.
If our *Belt* is too tight, Qi is choked,
if it is too loose, Qi leaks.

In *Belt Dai* sickness, the lower front *swells* & the lower back *stiffens,*
creating a feeling *as if one is sitting in water*.

帯脈の病は少腹即ち下腹部満ち張って足腰に力がぬけ、
水中に坐しているが如き感じである.

The illness of the Belt Dai channel is the small abdomen,
i.e. the lower abdomen becoming full & swollen
with the legs & waist draining of strength,
a feeling is as if one is sitting in water.

Inoue Keiri and Honma Shohaku's interpretation of *Difficulty 29*,
Research of the Canon of Difficulties

Dai disease generally comes from 3 inter-related causes;
excess wind coming from the *liver & gallbladder*,
deep unconscious unresolved traumas,
& viruses & other entities hiding deep inside the essence spirit core.

When excessive wind and/or fire over-pressurizes a *liver* channel,
it is often diverted into a *gallbladder* channel.
When these yang pathogens over-pressurize a *gallbladder* channel,
they are often diverted into the *Belt Dai*.

This accords with *Difficulty 28* which says 'over-flowing accumulation
diverts into the *deep lake*, not to flow back'.

Often, when our minds are too young or immature to deal with trauma,
we sweep them under the carpet of unconsciousness.
This carpet is arguably our *Dai* channel.

Underneath *Dai*, are *Chong*, *Du & Ren*.
These 3 extraordinaries are supposed to hold our precious Source Qi & essence safe.

Regularly in clinic,
activating any one of these 4 core extraordinary channels
can clear old forgotten trauma, viruses & spirit entities
from our *heart*mindbody.

Old trauma from childhood,
womb, ancestral lineage, past-lives, viruses & wayward spirits,
all seem to hide deep down in the dark spaces where
these extraordinary channels poorly circulate Source Qi.

Feeding off our essence,
taking their form from our distorted yinyang 5 elemental Qi,
these pathogenic entities accelerate & accentuate
our already existing imbalances into chronic illness.
For example, a mosquito born virus,
often being wind/fire in nature, may opportunistically
attach to excessive wind-fire already existing in our organchannels.

Of course, underlying this excess
is a Qi deficiency which makes our system vulnerable.

Like viruses, some entities may thrive in hot-windy conditions,
like lonely ghosts, some may attract to cold.

Windy entities block channels causing pain,
or move quickly around channels causing twitching & itchiness.
Hot entities over-heat our *heart*mindbody.
Cold entities retard channel flow, causing tight-constricting pain.

Although their roots are often too deep for our conscious mind to sense,
their pathogenic Qi perpetuates our illness.
Hiding deep beneath our normal 12-channel flow,
we need to awaken our 8 Extraordinary Source connection.

Viruses such as Ross River, dengue, herpes, hepatitis, warts
are also often found down under this unconscious carpet.
Attracted to similar elemental Qi of deep trauma,
they attach themselves to our organchannels.

To awaken this deep unconsciousness,
we treat & meditate on these extraordinaries,
bringing these psychic entities into conscious sight.

During & after treatments,
whilst these entities are in the process of departing the organchannels,
patients sometimes experience a strong physical & emotional response.
Letting go of deep trauma can be like losing a wayward old friend.

Treating *Belt Dai*

Qi Touching the *Dai's* four hollows on the left or right
can bring up this nasty Qi hiding deep inside.
Three of the four *Dai* hollows are borrowed from the *gallbladder* channel
whilst the remaining hollow is borrowed from the *liver* channel.
This fourth hollow is also the *spleen* organ *Mu*.

They are *Five Pivot GB 27* & *Linking Way GB 28*
down in the lateral lower belly next to the hip bone,
Belt Channel GB 26 on the side in line with the navel,
& *Completion Gate Lv 13* on the end of the first floating (11th) rib.

Whilst *Five Pivot* & *Linking Way*, being deep in the lower *Dantian*,
tend to dig out our deep unconscious Qi,
the fourth *liver* hollow,
Completion Gate can relate to *spleen* digestive disorders.

In Channel Therapy, *spleen* marries *gallbladder*
in a root treatment, (*Difficulty 33*).
Foot Overlooking Tears GB 41, being on the *gallbladder* channel,
activates the *Belt Dai*.
When gentle touching of *Foot Overlooking Tears*,
successfully changes the pulse,
this might mean that a major presenting symptom relates to a *spleen* pattern.

For example, if *Foot Overlooking Tears*,
or any other elemental hollow on the *gallbladder* channel,
successfully changes pulse,
then we search for a corresponding hollow on the *spleen* channel.
This is how a Channel Therapy root treatment often begins.

That is to say, sometimes blockages in *Dai*
can come from *spleen* digestive disorders.
Likewise, digestive disorders can arise from deep unconscious trauma
manifesting in *Dai*.
In such cases, gently Qi Touching *Completion Gate*
may successfully change the pulse.

Connecting *Belt Dai* at *Foot Overlooking Tears GB 41*
with *Yang Net* at *Outer Gate TH 5*,
balances the *waist* by clearing excesses from the front
& relaxing the lower back.

Rice grain *moxa-ing Foot Overlooking Tears* 5 times,
followed by *Outer Gate* 3 times, further strengthens treatment.

By loosening the *Belt*,
Qi can more easily circulate down into the lower back & legs.
Usually stress causes the *Belt* to stiffen,
constricting Qi flow between lower & upper, inner & outer.
However, sometimes people's *Belt* may be too loose,
leaking Qi from their lower *Dantian*.
As *Po's* gateway into Mother Earth[148], the anal sphincter needs to be firm,
otherwise Qi may leak from it.

148 In Qigong Theory, the anus is the gateway through which animal spirit *Po* connects to the Deity of Mother Earth. *Po* is Earth's ambassador sent to our human spirit to help us live on Earth in our physical body.

The *Belt Dai* may also treat prolapse,
where muscle tendons do not hold in & up precious organ Qi.

As *liver* relates to tendons,
and *Dai* relates to *gallbladder* & *liver*,
Dai stiffness generally means stiff tendon-muscles.
Often, *Dai* afflicted patients, find it difficult to roll over on the clinic bed.

If *Dai* itself does not respond to Qi Touching,
then check the other hollows on the *gallbladder* channel.

Just as a healthy *Belt Dai* allows for graceful yet powerful movement in TaiJi,
so an unhealthy one makes for weak & difficult movements.
Many people are not even aware their *Belt's* are stiff.

They move around their lives with stiff awkward movements,
their *heart*mindbody stopping & starting like a clunky old diesel engine.

Moving erratically, they do not realize what joys they miss out on.
Not naturally enjoying their physical bodies,
they neglect their true animal spirit *Po's*
instinctual need for natural physical pleasure.
When *Po* does not receive what it needs,
then it distorts into the *7 Beasts*.
Consequently celestial spirit *Hun* cannot properly *hide essence*
from these *evil Beasts,* (*YuJing;* Part IV Ch 12).
Something it would not have to do
if *Hun & Po* did not permit this distortion in the first place.

Neglecting this *Lower Dantian* Virtue of *Hidden Essence YuJing,*
the middle *Dantian* virtue of compassionate love,
& the upper *Dantian* virtue of bliss-purity
may be difficult to attain!

Circling waist, the *Belt* moves in spirals.
Spiralling around obstacles,
we avoid collision with illness & problems.
Waist, knees, ankles, shoulders, neck, all flow with Qi,
Belt Dai smoothly flowing in spirals.
When *Dai* loses smooth flow, joints start to lock up,
creaking & cracking, we become cranky & crippled.

7
Yin Net
Yin Wei

陰維の病為るや、心痛に苦しむ。

The illness of Yin Net (*Wei*)
is the suffering from heart pain.

Explanation of the Canon of Difficulties,
Difficulty 29, Toyo Gakujutsu

As *Chong's* extension, *Yin Net* treats imbalances
arising from the affects of *urgent rebellion* in the 6 yin channels.

As *urgent* stress rebels from the deep underground *Chong*,
it blocks the 6 ordinary yin channels.
Rebelling from deep *kidneys* in the lower heater,
it blocks *heart* in the upper heater.

This *heart* excess overflows into the *pericardium,*
manifesting as too many life excesses;
too much work & too much play.

Often fuelled by excess coffee, alcohol, eating, sex, work...
the upper body simply overheats with too much fire
& stiffens with too much wind.

The *heart* organ being the space
where our sovereign spirit *caretakes* our bodily affairs,
‘ overwhelms at all the things it must put into order.

As the *Yin Net* activates on *pericardium's Inner Gate Pe 6*,
it has a strong affinity to this channel.
Yin Wei often treats *pericardium's* excess fire & wind.

The *pericardium* organchannel is also the space
where excess yang manifests from unbalanced triple heater fires.

Lower heater's *LifeGate* fire losing its Source Qi root,
rebels into the upper heater, causing *pericardium* to overheat.
This manifests as yang symptoms in the chest cavity & *pericardium* channel.

This is seen in people's poor posture.
Their lower back tightly arches back in *LifeGate* deficiency
& their chest obtrusively bulges out in *pericardium* excess.

With the lower *LifeGate* back getting weaker & tighter,
the excessive yang continues to bulge up through the chest into the *brain*.

Pressurizing the front head & eyes, people often develop headaches.
If neglected for way too long,
this pressure can build behind an eye as glaucoma,
or in the *brain* as aneurism or stroke.

Yin Net's excessive pathogenic Qi
does not manifest in *heart* & *pericardium* alone,
it can be found in any of the 6 yin channels.
For example, wind from the *liver*, cold/dry from the *lung*
can obstruct our *inner Net*.

Yin pathogens from the lower yin *kidneys*,
like cold & damp,
can also retard circulation from the lower part of this *Net*.

Quite literally, any one of the 6 yin channels
can cause this collective Net to congest.

陰維の病症裏に発して血を病む、
従って血の生ずる心を病んで心痛を起す.

The sickness of the Yin Net arising from the inner
makes blood ill,
therefore, heart from where blood is made,
becomes ill causing heart pain.

Inoue Keiri & Honma Shohaku's interpretation of *Difficulty 29*
Research of the Canon of Difficulties

心は血を主り、血は営となり，
肺は氣を主り、氣は衛となる。

Heart takes charge of blood, *blood becomes Working Qi*[149] (*Ying Qi*),
Lung takes charge of Qi, *Qi becomes Protective Qi* (*Wei Qi*).

Research of the Canon of Difficulties, *Difficulty 32*,
Inoue Keiri & Honma Shohaku

Heart & lung taking charge of blood & Qi,
affect the entire circulation system from inner yin to outer yang.

Whereas *lung*'s *Protective Qi* circulates around
outside of the skin & outside of the channels,
heart's *blood & its Working Qi* circulate inside the channels
& deep inside of the body.

Lung's Qi therefore works with *Yang Net* on the outside
& *heart's blood & Qi* work with *Yin Net* on the inside.

If *blood & Working Qi* stagnate,
so can the entire inner *Net* of 6 *Yin* channels,
causing the patient to *suffer from heart pain*.

Being the *caretaker of blood*, when *heart* stagnates
the entire *Net of inner 6* channels can seriously congest,
causing stiffness or pain to radiate from the chest down inside of the arm.

Whereas the *heart* channel runs down inside of the arm
from the arm pit to the little finger,
the *pericardium* channel runs from the chest through biceps,
centre of forearm to the middle finger.

This stiffness & pain can radiate in the very inner arm
or the middle inside of arm,
depending on whether the obstruction is in the *heart* or *pericardium*.
Heart channel pain pulling from the inner,
inside of arm, very inside of torso,
feels much more unpleasant.

149 Also called Constructive Qi.

If pulse & other palpation diagnosis leads us to the *heart* or *pericardium* organs,
we gently press into their *Mu* hollows with our finger or *Yi* mind.
Absent of physical pressure, *Yi* mind, projecting Qi,
can deeply penetrate these organs to move their inner blockages.

If the blockage is in a channel,
we Qigong one of its hollows to move blocked *blood & Qi*.
Once again with your finger or *Yi* mind,
gently & slowly press down into the deep yin level
of the channel to move blocked *Qi & blood*.

Alternatively light Qi Touch on an active hollow
can shift the blockage.
Rather than doing the heavy digging & shifting yourself,
let the channelhollow do the work instead.
Using intuition & pulse (if you can),
follow the Qi through the organchannels
until the reactive hollow calls you in.

In Channel Therapy, we do not force our needles
or *Yi* mind upon the patient's body.
Instead, like an indigenous hunter-tracker,
we follow the signs & symptoms through the body's terrain
to the reactive channelhollows.
If our spiritmind is calm & clear,
we can hear these subtle signs call out to us,
loud & clear.

Connecting *Yin Net* at *Inner Gate* (*Neiguan) Pe 6*
with *Thoroughfare Chong* at *Yellow Emperor* (*Gongsun*) *Sp 4*
tonifies *Working Qi & blood*,
as well as clears the inner yin channels of pathogenic Qi,
thus alleviating *heart* of its *urgent pain*.

Qigonging its trajectory from
its *kidney* hollow half way down inside of the lower leg,
its *spleen* hollows on inside of the thigh & lateral abdomen,
its *liver* hollow in the ribcage,
its *pericardium* hollow in centre of the chest,
to its two *Conception Ren* hollows in the throat,
further clears the *Yin Net* of pathogens.

Advanced Qi Artisans may like to follow the pulse
to the most reactive hollow along this trajectory.
Carefully *qigonging* this one hollow at the right depth & angle,
wondrously treats *Yin Wei's* illness.

If we see channels in terms of the six divisions;
spleen & lung as one,
kidney & heart as one,
liver & pericardium as one,
then this trajectory connects all 6 ordinary yin channels
to their Yin Primordial, *Conception Ren.*

Often after clearing the inner yin, pathogenic Qi,
when yang in nature,
pushes up onto the yang surface
where a yang channel must remove it.

Quite often it is the *Yang Net* which *QiDoes* this well.

8
Yang Net
Yang Wei

陽維の病為るや寒熱を苦しむ。
The sickness of the Yang Net, (*Yang Wei*)
is the suffering from cold & hot.
Explanation of the Canon of Difficulties,
Difficulty 29, Toyo Gakujutsu

Just as *Yin Net* further manifests *Chong's* symptoms,
so does *Yang Net* manifest *Dai's*.
Whereas *Dai* radiates *Chong's* Source Qi & essence
from around the waist throughout all channels,
Yang Net further expands this Qi-perimeter
out through the skin to touch the world.

Yang Net may be seen as our auric Qi body
simultaneously sensing & protecting us from environmental forces.
Yang Wei keeps our integral connections sensitive & secure.

Yang Wei protects us from the common *cold & hot* winds,
from excessive human emotionality & wayward spirits.

When this outer Qi shield wanes, environmental forces invade.
Outside environmental yinyang 5 elemental Qi
penetrates our yang channels making us ill.

As it first touches our Qi shield,
we shiver & shake with alternate *cold & hot*.

Likewise, if our outer Qi shield is too hard,
locking out love & natural Qi,
our *heart* grows hard & brittle,
shattering under its own self-isolation.
When pathogenic Qi blocks us up, from inner yin *heart* to the other yin channels,
Yin Wei may work.

心は血を主り、血は営となり,
肺は氣を主り、氣は衛となる。

Heart takes charge of blood, *blood becomes Working Qi* (*Ying Qi*),
Lung takes charge of Qi, *Qi becomes Protective Qi* (*Wei Qi*).

Research of the Canon of Difficulties, *Difficulty 32*,
Inoue Keiri & Honma Shohaku

The *Lung's* protective Qi works with *Yang Net*
to maintain integral border connections with the outside world.
Like taught porous skin[150],
this border connection lets in natural Qi & keeps out pathogenic Qi.
Pathogenic Qi, being of too different a vibration, simply cannot pass through.

When the *Net* of 6 outer *Yang* channels imbalance,
either too weak letting in pathogenic Qi,
or too hard blocking out natural Qi,
our inner *heart*mind loses its balanced connection with the world,
resulting in illness.

When *cold* wind hits our outer Qi shield, we chill.
When our protective Qi fights back, we heat up,
an ongoing battle between outer & inner.

陽維の病は表に発して衛気を病む故に寒熱往来の症を呈す。

As the sickness of Yang Net, *arising from the outer*,
makes Protective Qi (*Wei Qi*) *ill*,
it presents with symptoms of cold & hot, *coming & going*.

Inoue Keiri & Honma Shohaku's interpretation of *Difficulty 29*
Research of the Canon of Difficulties

Battling penetration of our outer Qi shield,
our protective Qi putting up a fight,
our body suffers alternating chills & fevers.
As the outside *cold* wind gains strength, we chill.
As our *protective Qi* fights back, we heat up.

150 The opening & closing of the skin pores is functioned by the *lung* Qi.

Protective Qi, under the caretaking of the *lung*,
circulates on outside of the skin & outside of the channels.
Working with the *Greater Yang (small Intestine & bladder)*,
this Qi protects & defends against outside attacks.

Greater Yang, spanning the entire back,
feels the initial brunt of the cold wind force.
The back, especially nape of the neck, often feels the cold wind first.
Once penetrated, these areas become irritated,
even by the slightest draught.

At early onset, *Governor Du* may expel the invading cold winds.

Being the Primordial Yang channel,
it radiates yang-heat up the back spine to melt this icy cold-wind.
Hot yang Qi radiating up the spine,
spreads out through *Greater Yang* to warm the lateral sides of the back.
This melts the evil cold at its onset.

However, if not repelled at this initial onset,
pathogenic Qi may infect the other yang channels
becoming a mild fever & cough.
When Qi is trapped in the yang surface layer,
symptoms such as itchy, dry, pimply or rashes on the skin, can also occur.

Then *Yang Net*, spanning across all 6 yang channels,
may heal these symptoms.
Casting the *Net* across the entire *Yang* layer,
the practitioner may catch the illness before it penetrates deeper.

If unable to catch it in the yang, then the pathogenic Qi
may penetrate deeper into yin's blood & Working Qi
to become a full blown fever with green yellow phlegm,
hacking cough & a pounding hard pulse.

At this deeper stage we micro-bleed fingertips on well hollows,
usually on yang channel,
to purge fire from blood.

Should this evil Qi also invade the inner yin chest,
causing chronic chest infections,
then *Yin Net* in conjunction with *lung* and/or *pericardium Mu* hollows,
may work well.

Yin Wei, spanning across all 6 *Yin* channels,
can clear the *lung* & chest of its deep infection.
Further working the organ *Mu* hollows assists this deep clearing.

Not only do pathogens move from outer yang environment
through *Yang Wei* into *Yin Wei*,
they also move from inner yin emotional *heart* & its *blood*,
from *Yin Wei* out through *Yang Wei*.
Once in the *Yang Net*,
Qi is close to its natural environment.
Qi can find its way home, with a gentle nudge from us.

Feverish heat, once free, rejoins the sun rays.
Blocking wind, once free, rejoins the blowing trees.
Once free of its human imprisonment,
this so called pathogenic Qi returns to its natural state.

Connecting *Yang Net* at *Outer Gate* (*Waiguan*) *TH 5*
with *Belt Dai* at *Foot Overlooking Tears GB 41*
tonifies *Protective Qi*
as well as clears pathogenic Qi from the outer six yang channels.

This restores balance to our outer skin Qi shield.
With the battle over, temperature returns to normal.

9
Yin & Yang Motility
Yin & YangQiao

陰蹻の病為るや、陽緩にして陰急なり。
陽蹻の病為るや、陰緩にして陽急なり。

Illness of Yin Motility is a loosening of the yang
& an urgency of the yin,
illness of Yang Motility is a loosening of the yin
& an urgency of the yang.

Explanation of the Canon of Difficulties,
Difficulty 29, Toyo Gakujutsu

Yin Motility running up the *yin* front,
urgently tightens as its *yin* gets sick.

Yang Motility running up the *yang* back & side,
urgently tightens as its *yang* gets sick.

When the inner *yin* front *urgently* tightens, the outer *yang* back *loosens*.
Similarly, when the *yang* back *urgently* tightens, the *yin* front *loosens*.

We see these two postures in aging people.
The more *yin* essence that leaks from a person's *kidneys*,
the more this yin *urgency* cripples them over forward.
A yin *urgency,* being a tight pulling forward, *urgently* pulls us over from the front.
A picture of a little old Japanese lady bent over in a rice field,
comes to mind.

The more *yang LifeGate* fire that escapes a person's *kidneys,*
the more this yang *urgency* cripples them over backward.
A yang *urgency,* being a tight pulling backward, *urgently* pulls us over from the back.
A picture of an old man clutching his excessively arched lower back,
groaning[151], comes to mind.

151 Groaning is the sound made when the *kidneys* are cold from *LifeGate* deficiency (Difficulty 49 & 50, *lung* cold invades *kidney*).

Therefore,
YinQiao tonifies *yin Jing* to relax the front & strengthen the back.
Filling the front lower belly with abundant fluids & substance,
moistens & nourishes the dry malnourished back.

Fluid deficiency might also be a lack of substance containment.
When the body, in particular the *kidneys* do contain fluid,
a person can drink all the water in the river,
but it will simply pour through them, as excess urination.
In which case, you may also consider *YangQiao*
to help improve *kidney* function.

YangQiao ignites *yang LifeGate* to relax the back & firm up the front.
Warming the lower back with energizing *LifeGate* fire,
moves that oedema & fat which lumps up the front belly & chest.
YangQiao, via *Mingmen,* also assists *kidney* function to properly process fluids
between the *stomach* which receives water from the river,
and the *bladder* which returns it to the tree roots.

下腿の外側を陽として内側を陰とする。
緩は弛緩であり急は引きつる。
陰蹻の病は外側が 弛緩し内側が引きつる。
陽蹻の病は内側が弛緩し外側が引きつる。

Outside of the lower leg is considered yang
& inside is considered yin.
Loose is looseness, urgency is a tight pulling.
The sickness of Yin Motility is a looseness on the outside
& a tight pulling on the inside.
The sickness of Yang Motility is a looseness on the inside
& a tight pulling on the outside.
Inoue Keiri & Honma Shohaku's interpretation of *Difficulty 29*
Research of the Canon of Difficulties

Both channels extend, up from centre of the heels,
through the legs into the torso, eyes & *brain.*

Yin Motility extends from centre of the heels to the inner ankles,
up inside of the legs through front of the perineum,
traversing the urogenital diaphragm into the sexual organs.

YinQiao boosts yin essence in the lower heater, from the lower *Dantian*.

When *heart*mindbody loses its lower *Yin* grounding,
it burns upward drying bodily fluids.
This causes a *tight pulling* on the *yin* front.
When *yin tightens*, *yang* must *loosen*.

Yang Motility extends from centre of the heels to the outer ankles,
up outside & back of the legs, through rear of the perineum,
traversing the urogenital diaphragm into the anus.
YangQiao strengthens *LifeGate* fire in the lower heater,
from its lower *Dantian*.
When *heart*mindbody loses its lower *Yang* power,
it burns out causing fluids to spill, as oedema & excess urination.
This causes a *tight pulling* on the *yang* back.
When *yang tightens*, *yin* must *loosen*.

Yin Motility tends to bring down yin deficient fires
when there is insomnia, anxiety & palpitations.

Drawing Qi down from the *brain* & eyes,
YinQiao closes eyes when wide awake at night.
Drawing Qi down from the *heart*,
it calms *Shen* when anxiously fretting.
Drawing Qi out of external genitalia,
it calms excessive animal lust
which can so easily disrupt life's smooth flow.
Drawing Qi down into the lower belly & heels,
it steadies our legs,
stabilizing each & every step.

According to Master Wang Mu (Part VI chapter 35),
Among them, one should begin with the Yin Heel vessel,
for as soon as this vessel is in movement, all other vessels are cleared.

Yin Heel (Qiao) draws rebellious yang Qi down into our *Mortal Gate*,
at the *Qiroot* of our sexual organ.
Remember *YinQiao's* focal hollow is in the front part of the perineum,
(Chip Chase & Miki Shima Part VI chapter 32).

Once stably calm inside *Yin's* perineum space, *Meeting of Yin CV 1*,
this sexual *Yang* Qi is able to potently stimulate all 8 extraordinaries,
thus *clearing all other vessels*.

Focusing all our *Yang* spirit into this *Kunda*
awakens the female *Shakti* Deity within.

Master Wang Mu then instructs us to *work on the Function* (*Ren*),
the Control (*Du*), *and the Thoroughfare* (*Chong*) *vessels*,
because they are the sources of the transformations
of all other channels and vessels.

That is to say, once the sexual flame is contained within its *Mortal Gate*,
at the *Qiroot* of the sexual organ at the base of the lower *Dantian*,
it is able to transform *all other channels and vessels*.
In particular, activating *Ren*, *Du & Chong transforms* the *Jing & Qi*
in these *channels* into Original Spirit *YuanShen*.

In clinic, *Yang Motility* treats knotting lumps, oedema,
bowel & urinary leakage, impotence & infertility,
when *LifeGate* Qi is not properly functioning the lower heater's organs.
YangQiao moves yin substance & water in the lower belly
as well as draws down mild yang rebellion which mildly overheats[152].
YangQiao diverts *LifeGate* fire in from the extraordinary *deep lake*
to vitalize *kidney's* yang function.

Deficient rebellion is analogous to a sheep station in distress.
Sheep on the yin deficient farm are skinny,
malnourished & small in number.
Whereas, sheep on the yang deficient station
are scattered to the 4 fences
because the sheep dogs are too tired to round them all up.

Where *Yin* essence is the actual substance which makes up our form (station),
Yang LifeGate is the power which gets it all moving (sheep dogs).

152 Whereas yin essence draws rebellious fire down into the lower heater by increasing deficient fluids, *LifeGate* yang actively draws it down.

Activating Qi up from the heels,
Yang Motility lifts up our legs into agile movement.
Activating Qi up from our *Kun's mortal gate* & lower *Dantian*,
YangQiao arouses us into vibrant life.
Activating Qi up from our lateral wings at *Upper Arm Transporting SI 10*,
it lifts us into flight
enabling us to move lightly around the world.
Activating Qi into the eyes & *brain*,
it awakens us into the dawning of *celestialight*.

YangQiao arouses us when tired, drowsy, heavy & lethargic,
when the eyes will not open widely,
when the penis will not potently stand,
when the womb will not impregnate,
when the bowels & bladder do not maintain
their youthful uplift & function (prolapse).

Yin Motility cools & calms us down when too alert,
when nervy, when tense, when prematurely excited.

Diverting yin essence from the extraordinary *deep lake* of Source Qi,
YinQiao replenishes body fluids, extinguishes burning fires,
moistens dryness & quenches thirst.

Awaken Qi within,
the *Dao* is our Way home.

Supplementary Materials

A

The Generative & Controlling Cycles

according to the Society of Traditional Japanese Medicine, Traditional Japanese Acupuncture: Fundamentals of Channel Therapy, 2003, P 19 & 20

(1) The Generative Cycle of the Five Phases Gogyō no Sōsei 五行の相生関係

In One of the relationships between the five phases is the generative cycle, which is also known as the engendering cycle, or the parent-child cycle. This relationship states that wood generates fire, fire generates earth, earth generates metal, metal generates water, and water generates wood. This is usually explained as: burning wood makes fire; burning a fire out completely leaves behind ash (i.e. earth); metal ore is found in earth; adding heat to metal makes liquid (i.e. water); and giving water to a tree generates the growth of wood.

(2) The Controlling Cycle of the Five Phases
Gogyō no Sōkoku Kankei 五行の相剋関係

The five phases are also in a controlling cycle with each other. Controlling implies holding sway over, causing trouble for, or taking something away from the relational phase. Wood controls earth, earth controls water, water controls fire, fire controls metal, and metal controls wood. This is usually explained as: wood sucks up the nutrients from the earth; earth dams up water; water extinguishes fire; fire melts metal; and metal cuts wood.

The Generating sequence & Controlling sequence

according to Giovanni Maciocia The Foundations of Chinese Medicine: A Comprehensive Text: 2015, P 24

The Generating sequence
In this sequence each Element is generated by one and generates another. Thus, Wood generates Fire, Fire generates Earth, Earth generates Metal, Metal generates Water, Water generates Wood; accordingly Wood, for example, is generated by Water, a sequence stage that is sometimes expressed as 'Wood is the Child of Water and the Mother of Fire'.

The Controlling sequence
In this sequence each Element controls another and is controlled by one. Thus, Wood controls Earth, Earth controls Water, Water controls Fire, Fire controls Metal, and Metal controls Wood; accordingly, Wood controls Earth, for example, but is controlled by Metal. The Controlling sequence ensures that a balance is maintained among the Five Elements.

This is the technical esoteric Heavenly-Stem foundation
supporting the yinyang relationship in the 5 elements.

Translation & Description of relevant portion of Difficulty 33 by author 2017

肝は純木たる非ざるなり。
乙は角なり、庚の柔なり。
大言すれば陰と陽、小言すれば夫と婦、
その微陽を釈て、その微陰の気を吸う。
その意は金を楽しみ、また陰道を行くこと多し。

The liver is not pure wood.
Yi (*otsu*) *is jue or jiao* (*kaku*), *it is the soft of geng* (*kō*).
Broadly speaking, it is yin & yang,
more specifically speaking, it is husband & wife,
(she) *throws away the lesser yang & draws in the Qi of the lesser yin.*
That Intent (*Yi*) *is to enjoy metal, that* (she) *is mostly on her way into yin.*

Explanation of the Canon of Difficulties,
Difficulty 33, Toyo Gakujutsu

Key to Deciphering Translation

(Note: The Following is a brief glossary of this partial translation)

Pure wood: Whole of wood = entire yinyang of *liver* + *gallbladder*
乙 *Yi* (Ch) *otsu* (Ja): Heavenly Qi manifests in human as yin-wood (*liver*)
庚 *Geng* (Ch) *kō* (Ja): Heavenly Qi manifests as yang-metal (*large intestine*)
角 *Jue or jiao* (Ch) *kaku* (Ja): A musical note relating to the heavenly stem of *Yi*
Wife-husband (*soft-hard*): A yinyang relationship across the pentagram
Soft of: *Liver* is yin wife of *large intestine*
Lesser yang: Wood (spring Qi) as compared to greater yang of fire (summer Qi)
Lesser yin: Metal (autumn Qi) as compared to greater yin of water (winter Qi)
Throws away lesser yang: Leaves her wood elemental house
Draws in the Qi of lesser yin: Draws in the Qi of his metal elemental house
That Intent is to enjoy metal: Her Intent is to enjoy her metal man's Qi
She is mostly on her way into yin: By marrying into the lesser yin of metal,
she becomes more yin in nature.
Mostly, because whilst she draws into the metal house of *lesser yin*,
her birth nature of wood still holds her to *lesser yang*.

10 Heavenly Stems & 12 Earthly Branches

The 10 & 12 draw together to manifest human being.
Elements, (5 yin + 5 yang) = 10 Stems; 12 Earthly Branches = 12 channels[153].

Heavenly Qi of *Yi* 乙 joins with Heavenly Qi of *Geng* 庚
when *yin-wood* marries *yang-metal* in the yinyang 5 elements.

The Heavenly Qi of *yin-wood* manifests
through the Earthly Qi of the *liver* channel.
The Heavenly Qi of *yang-metal* manifests
through the Earthly Qi of the *large intestine* channel.
The *Yin-wood~liver* channel & the *yang-metal~large intestine* channel
are indivisible aspects of human manifestation!

She *yin-wood liver* throws away/leaves her own wood element house
to draw into/marry the *yang-metal large intestine*.
By departing her element, she abandons the purity of wood.
By purity it means wholeness;
one whole of yin *liver* + yang *gallbladder* = complete wood.

By marrying the *large intestine*, she draws in his metal nature.

In clinic, *large intestine's* metal both calms
& Qi energizes *liver's* wood.

Receiving his calm energizing Qi, she thoroughly enjoys her metal man!

153 12 branches = 12 channels; 12 animals in Chinese zodiac.
12 x 2-hr intervals in Chinese Clock; *ZiWu* (Ch) *ShiGo* (Ja).

Old Japanese *Kanji* translations
(close to classical Chinese *Hanzi*)

According to Kenkyusha New Japanese-English Character Dictionary
相生関係 *sōsei kankei:* Japanese (Chinese) characters for Life/Birthing cycle
相 *sō* (no.900 p425) translates as *phase & mutual*
生 *sei* (no.3497 p1635) translates as *LIFE, BE BORN & STUDENT; life, existence; interval between life and death, lifetime.*
関係 *kankei* (no.3328 p1535) translates as *relation, relationship, connection.*

相剋関係 *sōkoku kankei*: Mutual Struggle/Mutual Control Relationship
剋 *koku* (no.3305 p1517) by itself translates as *overcome, conquer, win.*
When combined with 相 *sō* (mutual) becomes 相剋 *sōkoku* (p1517) to mean *struggle with each other, conflict.*

The author therefore translates 相生関係 *sōsei kankei* as a *relationship of life-phases* where in we are *born to study through a lifetime & die.*
An *existence* which fluxes between *birth* & *death* during which we *study life.*

相剋関係 *sōkoku kankei* therefore translates as *a relationship* where we *struggle* with other, experience *conflict* with other & nature.

According to p499 character 2241 Japanese-English Character Dictionary
相剋 *sōkoku* also means *rivalry.*

The author takes this is to mean a continuum from a healthy *rivalry* between friendly competitors to hateful enemies.
Indeed, *sōkoku* explains all *relations* along *life's* continuum.
The more we evenly match *sōkoku*, the more harmonious *life's relations.*
The less evenly matched our *sōkoku*, the more disharmonious these *relations.*

According to various Japanese sources (see www.weblio.jp quoted below),
相剋 *sōkoku* replaced the ancient characters of 相勝 *sōshō* which appear in the 2000 year-old classics.
For example, 相勝 *sōshō* appears in the *Canon of Difficulties*, (*Nanjing*) Difficulty 13 along with 相生 *sōsei.*

According to Note (2) p1011 Ikeda Masakazu 2007, *Nangyo Igi: Meaning of the Canon of Difficulties*（難経意義）
相勝は相剋と同じ意味。
Sōshō is the same meaning as sōkoku.

According to Kenkyusha New Japanese-English Character Dictionary
勝 *Shō* (*katsu*) by itself means *win*, *defeat*, *victory*, *counter for wins* (*in sport*),
剋 *koku: control* (*oneself*), *overcome*. *[formerly* 克 *koku]* .

In the author's opinion,
勝 *shō* (*katsu*) combined with 相 *sō* to become 相勝 *sōshō*
can mean to *mutually win over*, *a mutual victory* whereby we
mutually overcome conflicts/struggles through *control of oneself*,
(*self control* as distinct to *control* over others).

Interestingly, the term *counter for wins in sport*
& the term yin-pull & yang-push play between *wife & husband*
is a *rivalry* that keeps the love-game in play,
keeps the ball in court.
When this *mutual winning* is no longer in play, the courtship is over.

According to p23 Eastern Acupuncture Moxibustion Medical Arts
Journal Volume 1 Number 2（東洋鍼灸医術雑誌第一巻第二号）
Showa 40 (1965) July 1st Issue（昭和４０年七月一日発行）
article written by Takeyama Shinichirō[154]（竹山晋一郎）

相勝（相剋）関係はお互いに対立抗争する関係。
The relationship of sōshō (*sōkoku*) *is a relationship of mutually conflicting struggle*.
対立 *tairitsu; means opposition*, *conflict*, *a confrontation*
抗争 *kōsō; means struggle*, *strife*, *a feud*.

The author interprets this as *mutually conflicting* human *relations*,
manifesting from *mutually conflicting* organ-channel *relations*,
whereby those concerned *oppose/conflict* with each other.
As a result, they engage in some sort of internal to external *strife* or *feud*.

154 Takeyama Sensei was one of 4 post WWII advisory masters to Fukushima Kodo, Founder of ToyoHariIGakai（東洋はり医学会）. Two of the other advisory masters being Inoue Keiri 井上恵理 & Honma Shohaku 本間祥白 are the translators/commentators to my favourite *Nanjing* text. The fourth advisor was Okabe Sodo Sensei 岡部素道先生。

According to https://www.weblio.jp/wkpja/content/五行思想_五行の関係
(Internet Japanese Dictionary, search 7.1.18)

元々は「相勝」だったが、「相生」と音が重なってしまうため、「相克」⇒「相剋」となった。
「克」には戦って勝つという意味がある。
「剋」は「克」にある戦いの意味を強調するために刃物である

Originally it was [相勝 *xiāngshèng*] *but because it* (*disagreeably*) *overlapped with the sound of* 〔相生 *xiāngshēng*〕, *it become* [相克 *xiāngkè*][相剋 *xiāngkè*].
〔克 *kè*〕 *has the meaning to fight & win.*
The character [剋 *kè*] *&* [克 *kè*] *are swords which emphasise that meaning of fight.*

At an unknown date in Chinese history, scholars changed
相**勝** *xiāng***shèng** *mutual win over* to 相**剋** *xiāng***kè** *mutual fight & win.*
Seemingly due to similar pronunciations of 相**勝** *xiāng***shèng** *mutual win over*
& 相**生** *xiāng***shēng** *mutual life.*

In contrast earlier text in the Eastern *Han* dynasty (25–220CE)
seemed to comfortably maintain these very similar pronunciations,
perhaps because the ancients perceived these two relationships
as two wheels on the one axle.

Reciting 相**勝** *xiāng***shèng** *&* 相**生** *xiāng***shēng** in the medical scriptures
may have been divinely poetic to the ancient sage doctors,
nevertheless for later scholars/practitioners who needed to communicate
across China's vast distances through different dialects,
it must have been confusing.

Furthermore, in old Japanese, *life* 生 *sei* can also be pronounced as *shō*,
giving *mutual life* 相生 *sōshō*
a pronunciation identical to *mutual win over* 相勝 *sōshō*.

Imagine those Japanese monks back in the 7th Century
inwardly smiling whilst they translated these medical scriptures!

It also seems that later scholars favoured 相剋 *xiāngkè mutual fight & win*
over 相勝 *xiāngshèng mutual win over*
because of its *sword*-like quality to emphasise the *fight* aspect in *struggle*.

Further down this historical time line,
as Chinese Medicine crosses cultural borders via new languages,
the mutuality of 相 *sō* (Ja) *xiāng* (Ch) disappears from many theories,
leaving *Kè* 剋 the *victor!*
Perhaps being frequently mispronounced as *Ko* cycle,
Kè 剋 translates as *Controlling* or *Destructive* cycle
in some English TCM textbooks nowadays.

Relationship struggles degenerate from the harmony of *mutual win over*
down through the evenly matched battles of *mutual fight & win*
to *control & destruction*.
A historical decline marked by *strife*, *feuds*, WW1 & II & III?

Multi-Sexuality

within Channelhollows

A yang-husband & yin-wife relationship
is not necessarily defined by physical anatomy,
but rather by the yinyang orientation of their *heart*mindbodies.

There can be any mix of yin & yang gender
between woman & man
woman & woman
man & man.

This very mix of yin-feminine & yang-masculine within our Qi-channels,
and more so between our hollows within these Qi-channels,
directly manifests our outward sexual expression.
This allows for a full range of natural sexual expression
within a humane community.

We are spiritual beings who manifest our *heart*mindbodies within a
continuum of yin within yin ↔ yang within yin
↔ yin within yang↔ yang within yang.

Heavenly Stems celestially illuminate Struggle & Life Relations

(Translations from Kanpo Hari's; my Japanese Association's textbook)

Traditional Chinese Medicine Medical Foundational Text Issued 1.4.12
（漢方鍼医基礎講座発行日平成24年4月1日）

(1) Mutual-Life (Birthing) Relationship
相生関係
相生関係は母子関係ともいわれ、母が子を産む助け合う関係です。
則ち「木は火を生み、火は土を生み、土は金を生み、金は水を生み、
水は木を生む」という陽的な関係のことです。

Mutual-Life Relationship
The mutual-life relationship is also called a mother-child relationship, where a mother births a child and they have a relationship of helping each other.
That is, [wood births fire, fire births earth, earth births metal, metal births water, water births wood], which is a yang-like relationship, p16.

Author's Commentary: A relationship of elements which birth each other around the life circle spiralling on for eternity.
A mother births a child who she helps & who relates back to her in return.
In balanced human life, a mother helps her child whist they grow up & a child helps their mother whilst she grows old.

This is a yang-like relationship because it spirals outward expanding into the Heavens.

The yin organchannel of each element in Qi-focus, is the wife.
The yin organchannel of the previous element is her mother, whilst the following element is her child.

For example, in spring when the cycle arrives at wood, or when a patient is diagnosed as a *liver* constitutional pattern, as yin of wood, *liver* becomes the wife.
Having cycled from the water element, its yin-*kidney* is her mother. Cycling into fire, its yin-*heart* is her child, (yin feminine of water births wood births fire).

When *life* cycles into fire, all the *relationships* change accordingly;
heart becomes the wife, *liver* becomes her mother & *spleen* her daughter.
Eternally cycling through the elements, relationships cyclically change.

(2a) Yin Wife-Yang Husband Relationship (*Hard-Soft*)
Originating from Difficulty 33,
this relationship balances the Struggle Relationship.

心と膀胱の剛柔関係
心と膀胱は剛柔関係になります。剛柔関係とは、相剋関係にある
剋される陰臓が、剋する陽腑から陽気をもらうという関係です。

The hard-soft relationship of heart & bladder:
Heart & bladder become a hard-soft relationship.
The hard-soft relationship is a relationship where the struggle relationship's won over (*controlled*[155]) *yin organ* (*Zang*) *receives yang Qi from the yang organ* (*Fu*) *which wins* (her) *over* (*controls*), p59.

Author's Commentary: This is an extrapolation of Difficulty 33's 10-Stems;
from the *liver* & *large intestine and lung* & *small intestine*
to the *heart* & *bladder* marriage.

The marriage relationship between *yin-wife* in one element
& *yang-husband* in another element,
repeated around the *mutual-life relations* circle, takes the shape of a pentagram.

By being yang, the *husband* organchannel is *hard*
& by being yin, the *wife* organchannel is *soft,*
[*Judo* is the Way of Softness (suppleness)].
This acts within the *struggle* (*mutual-win over*) relationship.

To clarify the *struggle* (*mutual-win over*) relationship,
this *hard-soft* relationship explains how
the yang masculine organchannel (*hard*) up arrow in the pentagram
wins over his beloved yin organchannel (*soft*) down arrow.

155 *Koku* (control) without the mutuality of *sō* is scribed in Japanese commentaries to describe from which element the yang influence is moving. As *koku* is our yinyang 5 elements internally influencing themselves, this is more akin to the self-control described by the TaiJi Master Cheng Man-ch'ing.

Even though it appears that he is *winning* her *over*,
Difficulty 33 tells us that she initially *draws* into his element.
By being *won over*, she *enjoys* his *yang Qi*.
This is why it is called a relationship of *mutual win over*,
not one of non-mutual control!
By marrying a yin feminine organchannel
to a yang masculine organchannel,
within the *mutual-win over* (*mutual-control*) relationship,
the mutual-struggle aspect becomes blindingly obvious!
That is in marriage, there is always a struggle between partners,
no matter how loving they may or may not be.

A yin-feminine force opening herself up, draws in towards yang.
This yang-masculine force responding to her opening,
allows himself to be drawn inside of her yin.
Feeling her yin-pull, he advances to enter her yin.
A pull & push love-*relationship*,
whereby two organchannels internally *struggle* to find peace;
two lovers externally *struggle* to find harmony.
Rather than pushing too hard, a man may like to feel a woman
opening towards him, her subtle drawing in towards him.

(2b) Struggle [Mutual Fight & Win (mutual win over)] Relationship
相剋関係:　　相剋関係は互いに抑制しあう関係です。
則ち「木は土に勝ち、土は水に勝ち、水は火に勝ち、火は金に勝ち、
金は木に勝つ」という陰的な関係のことです。

The Struggle [Mutual Fight & Win (*mutual win over*)*] Relationship:*
The struggle relationship is a relationship of mutual-control.
That is [wood wins over earth, *earth wins over water*, *water wins over fire*,
fire wins over metal, *metal wins over wood]*, *which is a yin-like relationship*, p16-18.

Author's Commentary: It is very strongly emphasised that this
relationship of *mutual win over*, *mutual fight & win* or *mutual-control*,
whereby participants hold together in *struggle*,
occurs because they are engaged in a well-matched (*mutual*) relationship
where the outcome is valued by all concerned.

For example; two lovers *struggle* in a marriage;
two teams *rival* in a game of sport;
two countries *struggle* in a trade relationship;
two armies *fight* in a war....
.....a descent from a loving union to a hateful war.

Whereas the ancient characters of 相勝 *sōshō* (Ja) *xiāngshèng* (Ch)
accord with *mutual win-over*
& the historically edited characters of 相剋 *sōkoku* (Ja) *xiangkè* (Ch),
accord with *mutual fight & win* & *mutual control*,
剋 *kè* without *mutuality* (相 *xiāng*) accords with the modern day translation of *Kè*
(or the currently mispronounced Ko) Cycle.

A descent from
romantic *mutual conquest* joyfully fought between two lovers
to *control* devoid of *mutual relating*.

Difficulty 33 describes a *mutual relationship* between *wife* & *husband*
within this *struggle relationship*.
That is, before his yang is able to enter her,
she must internally open & yin-draw in towards him.
Analogous to a vagina drawing essence-sperm from a penis,
the yin-organ draws yang Qi from the yang-organ.
Upon entering, the yang-organ pours forth his yang essence
helping function her yin-organchannels.

By leaving their elemental houses
& drawing back 2 elements into their yang-husbands,
the 5 yin-wives pull the pentagram anticlockwise & inward,
i.e. centripetally into Earth.
Leaving her wood elemental house,
yin *liver* draws back & into the metal element to marry yang *large intestine*.
Once inside the metal house, *liver* draws *large intestine* inside of her yin.

Leaving her metal, yin *lung* draws back & into fire
to marry yang *small Intestine*.
Once inside the fire house,
lung draws *small Intestine* deep inside of her yin.

Leaving her fire, yin *heart* draws back & into water to marry yang *bladder*.
Once inside the water house, *heart* draws *bladder* inside of her yin.

Leaving her water, yin *kidney* draws back & into earth to marry yang *stomach*.
Once inside the earth house, *kidney* draws *stomach* inside of her yin.

Leaving her earth, yin *spleen* draws back & into wood
to marry yang *gallbladder*.
Once inside the wood house, *spleen* draws *gallbladder* inside of her yin.

By going two phases back into the yang-organchannel's elemental house,
the yin-organchannel draws the yang Qi into herself, thereby vitalizing her element,
to perpetuate the Lifecycle.

Whilst the pentagram's arrow may show
a clockwise movement from a yang-masculine organ to a yin-feminine,
the actual direction of the pulling force is anticlockwise
from a yin-feminine organchannel to a yang-masculine one.

The *struggle* cycle's anticlockwise centripetal yin pulling force into Earth
balances the *lifecycle's* clockwise centrifugal yang pushing force out to Heaven.

This is a yinyang balance between inner *self-control* & outer *life-expansion*.

Without this inner yin anticlockwise anchoring into Earth,
the lifecycle spirals out of control.

Without the yin forces grounding society, science, politics...
the yang expansionists will blow us all up.

(3) The Mutuality of the Relationships
相互の関係について
大切なことは相生と相剋は相反する関係のようですが、
実際には互いに必要不可欠な関係であるということです。
もしも相生関係だけであれば無限に拡大して
最後は爆発してしまうかもしれません。
また相剋関係だけであれば抑制のみを受けて、
縮小し続けて最後には消滅してしまうかもしれません。

Concerning the mutual relationship,
What is important is that mutual-life & struggle (*mutual-win over*)
seem to be in a conflicting relationship
whereas really they are in a mutually vital, *necessary relationship*.
If there was only the mutual-life relationship, *then* (things)
would limitlessly expand, *until in the end they would probably explode*.
Moreover, *if there was only the struggle* (*mutually fight & win*) *relationship*,
receiving only control, *then* (things) *would continue to reduce*,
until in the end they would probably extinguish, *p16-18.*

Author's Commentary:
Whereas the *life-relationship* centrifugally yang-expands out to the Heavens,
the struggle (*mutual-control*) relationship centripetally draws into Earth.

This is the very dynamic of our TaiJi axis;
simultaneously spiralling up & out to Heaven and down & into Earth.
Whilst the up & out cycle spirals *yangward,*
the down-in cycle spirals *yinward*.
Yin & yang then, harmoniously unite together in the centre.

If the system over-yangs (lack of inner *self-control*),
losing its inner grounding, it may centrifugally explode into outer space.
If the system over-yins (lack of *expanding-life*),
losing its outer lightness, it may centripetally implode
into a black hole of over-control.

In balance these two systems inter-relate as one cycle.
Simultaneously drawing in & expanded out,
our *heart*mindbody connects in to & out from
our *TaiJi's* infinitely abundant yet stable power supply.

Mutual Relationships continued
程良い相剋を受けながら相生が働くことによって、順調な成長がもたらされます。
森羅万象の象徴である五気の間に相生、相剋の2つの面があってこそ
初めて穏当な循環が得られ、五行の循環によって
宇宙の永遠性が保証されるという訳なのです。こうした関係を「制化」と呼びます。

Receiving just the right degree of struggle (*mutual-control*),
mutual-life works to bring about smooth growth.
Due to these two aspects of mutual-life & mutual-struggle within the 5 Qi s,
symbolising all creation,
proper circulation can be attained in accordance with this elemental circulation;
it can be interpreted that the eternalness of the universe is maintained.
This relationship is called systemization, *p16-18.*

Author's Commentary:
After Michael Leo (editor) 2018, the contrasting analogue to the above quote
is a centripetal fusion & centrifugal fission
of our intrinsically unstable nuclear power system.

By *qigonging* our centrifugal fission (clockwise expanding life spiral)
with our centripetal fusion (anticlockwise inward-drawing pentagram),
our Qi-system can operate from the infinite universal power source
in an inner self-controlled & safe Way.
Thus, supplying us with incredible power to simultaneously ground & explode[156].

By destroying the nucleus of community & family;
women's, humane people's, nature's influence
within the pentagram's centripetal relationship,
like a slowly releasing nuclear explosion, the centrifugal force blows out of control.

Out of control, this 7 to 8 billion *humanimal* explosion destroys
forests, oceans, animals, humane nature
at a devastating speed!

Domineering patriarchs enforcing their illusory control,
actually further tighten the yoke around their domesticated human necks.
Human systems Way out of Track,
we threaten ourselves with self-annihilation!

156 Explosive power is called *Fajin* 發勁 in TaiJi; *Fa* means *launch, fire, trigger; Jin* means *energy, potency, vigour.* Centripetally spiralling down into Earth, *Qienergy* can centrifugally *launch* (explode out) in martial defence.

If modern human societies
wish to survive, they had better start biomimicry; mimicking natural systems.
By returning to the mutuality between yin-wife & yang-husband,
the pentagram can peacefully yin-ground us into such Traditional Ways
as permaculture farming, herbal medicines, home-birthing,
community schooling...
The lifecycle can then regeneratively expand our society into smooth growth.

Paradoxically,
these *mutual struggle/conflicts* between *yin-wife* & *yang-husband*,
progressing out through insidious family problems
becoming social/global *strife*, *feuds* & wars
may be the very symbiosis needed to rebalance marital & social disharmonies.
Without this balanced symbiosis, we face the downfall of all humankind.

Even if human systems are to implode
or explode themselves into annihilation,
we, as spirit travellers
may continue to cultivate our yin & yang *relations*
through different *life* form *cycles*...

So don't give up!

Wife & Husband harmonise Struggles in Life

By the brilliant illumination of Difficulty 33's *Heavenly stems*,
through its *hard & soft*, *husband & wife relations*, we can see that
the 相剋 *sōkoku* (Ja) *xiāngkè* (Ch) *struggle* (*mutual fight & win*) &
its ancestor 相勝 *sōshō* (Ja) *xiāngshèng* (Ch) *struggle* (*mutual win over*) *relations*
balance the 相生 *sōsei {sōshō}* (Ja) *xiāngshēng* (Ch) *life relationships*.

This I know because both my *KanpoHari* teachers & myself in clinical practice
marry the *sōkoku/xiangkè struggle relationship*
across the *sōsei/xiāngshēng life relationship* in every root treatment
to balance a patient's yinyang 5 elemental organchannels.

This *yin-wife* & *yang-husband relationship* being
a microcosmic hologram of the macrocosmic Yin-Earth & Yang-Heaven,
reflects a misalignment with our original macrocosmic whole.

As YinYang manifests from TaiJi Oneness into human being,
yin & yang begin to pull apart
as a disharmonious fall from its celestial heights.

Wife & husband then become the very symbiotic connection which
pulls yin & yang back together again restoring macrocosmic wholeness.
This electromagnetic spiritual force may be what we call Love!

Wife & husband channels within the human *heart*mindbody struggle
through *life's* symptoms to fuse yin & yang into one complete spirit.
This may be self-love!

This is not a one-way relationship of one element controlling another,
or more specifically, a *yang-husband controlling a yin-wife*,
but rather, a *mutual relationship* of a yin-channelhollow going out to draw in
& a yang-channelhollow being drawn in to enter.
She must go out of her house (a yang action),
in order to pull him in (a yin action).
He must first be pulled in (a yin action)
before he can push deep inside (a yang action).
'Yang in yin' love-plays with 'yin in yang'.

Conventional diagrams of the 5 elements
show an arrow pointing in the direction from the yang male force
omitting the initial subtle undercurrent of the yin feminine force
which draws that yang force in & through.
Whilst the yang-husband channels
advance clockwise through the pentagram, towards their wife channels,
yin-wife channels draw back into their husbands in an anticlockwise direction.
That is, yin of wood draws back into metal; yin of metal draws into fire;
yin of fire draws back into water; yin of water draws into earth;
yin of earth draws back into wood to complete one cycle of the pentagram.

Whilst yang-masculine forces (often men)
appear to advance forth through the world,
yin-feminine forces (often women) actually pull them in & through.
This dynamic grounds human relations into Earthly Yin.

The yin feminine forces being more subtle in nature
are often oblivious to the unsubtle masculine eye.

Difficulty 33 explains the relationship between
wood's yin *liver* & metal's yang *large intestine*.
Also scribed in Difficulty 33, but not translated here,
is a marriage between metal's yin *lung* & fire's yang *small intestine*.
The remaining 3 marriages are left up to the reader's extrapolation.
Having already extrapolated their intricate strokes myself,
they are poetically painted across the pages of Part III & beyond...

Four of these five marriages become foundational root treatments
in *Kanpo Hari* Channel Therapy acupuncture practice in Japan
& in my Qigong Acupuncture Channel Therapy practice in Australia.

Although this describes a relationship between a yin-wife & yang-husband,
it can also illuminate yinyang intercourse in every kind of relationship;
between follower & leader, friend & friend, enemy & enemy;
all relationships requiring yinyang exchange.

However, in our life cycles nowadays, yin does not solely flux from wife,
nor does yang solely flux from husband.
Actually men, being more liberated, now express their femininity
& women, also being more liberated, now express their masculinity.

Traditionally, overt expression of yang by women
& overt expressions of yin by men have been suppressed;
controlled by excess yang patriarchy.

If not kept in check, *control* may become more akin
to the *Invading Pathogen* (賊邪) of Difficulty 50.
Here the previous element up-arrow in this *Struggle Relationship*,
by growing excessively pathogenic,
blasts down the arrow harming the element below.

If not careful *Control* may become more akin to domestic violence
where the more yang-masculine partner,
insensitive to the yin subtleties,
forces their more yin-feminine partner to do their bidding.

Through the *Mutual Struggle Relationship*
the husband's element keeps the wife's element in harmony (check)
ensuring she does not over or under-flow.
For example, if yin wood *liver* over-stresses,
yang metal *large intestine* calms her stress (*metal cuts wood*).

Similarly, in accordance with Canon of Difficulties (*Nanjing*) medicine,
large intestine also Qi-charges[157] his *liver* wife
when her blood gets sluggish & tired.

The *mutual life relationship* explains phenomena
as it sequentially flows through time;
seasonal flow from spring through summer to late-summer, autumn & winter;
lifeflow from birth through youth to maturity, old age into death.
It explains all phenomena as they begin, grow, mature, decline, end
& begin anew over & over.

The *mutual struggle relationship* is the way our *mutual life relationship*
yin & yang inter-connect their 12-channels
as well as the way we outer-connect with others & the natural world.

Whilst the ***Life Cycle*** spirals around to form the ***Circle***!
the ***Struggle Cycle*** cuts across this circle to form the ***Pentagram***!

157 Qi & in particular Protective *Wei Qi* (Ch) *Eki* (Ja) is circulated by the metal element's *lung & large intestine*.

Life, Struggle, Marriage; 3 Relationships - 1 Cycle

As the *life relationship* cycles clockwise around the circle,
yin organchannels withdraw backward in an anticlockwise direction
along the pentagram's *struggle relationship*
to *marry* a yang organchannel 2 elements back.
By withdrawing backward,
yin-organchannels ground the cycle anticlockwise in towards Earth.
By marrying a yang-organchannel, yin-organchannels receive yang Qi
to move the lifecycle clockwise out towards Heaven.

For example; as the *life relationship* cycles into wood,
yin-*liver* withdraws back in the *struggle relationship* following the pentagram
to *marry* the yang-*large intestine* 2 elements back.
Grounded in metal, *liver* gains *large intestine's* yang to cycle forward into fire.

As *life* cycles into fire,
yin-*heart* withdraws back in love & *struggle* following the pentagram
to marry yang-*bladder* 2 elements back.
Grounded in water, *heart* gains *bladder's* yang to cycle forward into earth.
As *life* cycles into earth,
yin-*spleen* withdraws in love & *struggle* to *marry* yang-*gallbladder*.
Grounded in wood, *spleen* gains *gallbladder's* yang to cycle into metal.
As *life* cycles into metal,
yin-*lung* withdraws in love & *struggle* to *marry* yang-*small intestine*.
Grounded in fire, *lung* gains *small intestine's* yang to cycle into water.
As *life* cycles into water,
yin-*kidney* withdraws in love & *struggle* to *marry* yang-*stomach*.
Grounded in earth, *kidney* gains *stomach's* yang to recycle into wood.
Whilst
the loving union of yin & yang is the dynamic propelling *life* forward,
the *struggle* between them is a friction
reflecting their combined imbalances with the outer human & natural world.
Within this love-friction, may lie our many life-lessons!

External struggles (problems) & internal struggles (symptoms),
diagnostically lead us to that internal space on an organ or channel
where this friction blocks our *heart*mindbody.

The 5 Elemental Family

At all times each element relates to all other elements.
The 1st organchannel found in a root treatment which begins to define
a patient's constitutional pattern, is called the wife organchannel.
The yang-organchannel in the same element is her brother.

In the *life relationship* cycle,
the previous element's yin-organchannel becomes her mother
& the following one becomes her child.
The following yin-organchannel becomes her daughter
who grows up to birth her own child.

In the *struggle relationships*,
the yang-organchannel 2 elements previous to the wife becomes her husband,
whilst the yin-organchannel 2 elements forward becomes her sister in law;
her brother's wife.

For example, when *life cycles* into wood,
liver becomes the wife & *gallbladder* becomes her brother.

Yin of the water & fire (*kidney & heart*)
become her mother & child respectively,
whilst the yang of the metal (*large intestine*) becomes her husband.

Yin of the earth (*spleen*) becomes her sister in-law;
the wife of her *gallbladder* brother.

When any one of them change, all relationships within the family change.

This book describes 5-elemental relationships
by way of a metaphor of a matriarchal nuclear family.

5 Marriages of 10 Stems within Mutual Struggle Cycle (within Mutual Win Over cyclic relationship)

Win Over (mutual struggle)	To be Won Over (mutual struggle)	10 Yinyang 5 elements	12 Channels	10 Stems	Chinese	Japanese
metal wins over wood	wood is won over by metal	yin wood marries yang metal	*liver* marries *large intestine*	乙 & 庚	Yi & Geng	*Otsu* & *Kō*
fire wins over metal	metal is won over by fire	yin metal marries yang fire	*lung* marries *small intestine*	辛 & 丙	Xin & Bing	*Shin* & *Hei*
water wins over fire	fire is won over by water	yin fire marries yang water esoteric union	*heart* marries *bladder*	丁 & 壬	Ding & Ren	*Tei* & *Jin*
earth wins over water	water is won over by earth	yin water marries yang earth	*kidney* marries *stomach*	癸 & 戊	*Gui* & *Wu*	*Ki* & *Bo*
wood wins over earth	earth is won over by wood	yin earth marries yang wood	*spleen* marries *gallbladder*	己 & 甲	*Ji* & *Jia*	*Ki* & *Kō*

Note: Mutual Struggle Cycle can also be called 'Mutual Win Over', 'Mutual Fight & Win', 'Mutual Control' cyclic Relationships

Yinyang 5 Elements					
Element	**Wood/ Wind**	**Fire**	**Earth**	**Metal/Air**	**Water**
Yin Organ Channel	*liver*	*heart & pericardium*	*spleen*	*lung*	*kidneys*
Yang Organ Channel	*gallbladder*	*small intestine & triple heater*	*stomach*	*large intestine*	*bladder*
Season	spring	summer	late summer	autumn	winter
Organ Spirit	celestial spirit *Hun*	human spirit *Shen*	Intent *Yi*	animal spirit *Po*	essence *Jing* will *Zhi*
Imbalanced Emotion	anger, haste frustration	anxiety	worry	sadness, grief	fear
Balanced Heartmind	proactivity vigour	clarity	logical harmony	letting go introspection	peace
Body Tissue	tendons	blood vessels	muscles	skin/body hair	bone
Lifecycle Phase	childhood	teens to twenties	middle aged	autumn years	old age
Virtue	patience	order	trust, faith	integrity	wisdom
Directions **north hemi** **south hemi**	east east	south north	centre centre	west west	north south
Sense	seeing	speaking	tasting	smelling	hearing
Colour	green/jade	red	yellow	white	black
Animals	dragon	phoenix	snake	tigress	tortoise
Heavenly Stems Yang	1st stem yang wood 甲 *Jia (Ch) Kō (Ja)*	3rd stem yang fire 丙 *Bing(Ch) Hei (Ja)*	5th stem yang earth 戊 *Wu(Ch) Bo (Ja)*	7th stem yang metal 庚 *Geng(Ch) Kō (Ja)*	9th stem yang water 壬 *Ren(Ch) Jin(Ja)*
Heavenly Stems Yin	2nd stem yin wood 乙 *Yi(Ch) Otsu(Ja)*	4th stem yin fire 丁 *Ding(Ch) Tei (Ja)*	6th stem yin earth 己 *Ji (Ch) Ki (Ja)*	8th stem yin metal 辛 *Xin(Ch) Shin (Ja)*	10th stem yin water 癸 *Gui (Ch) Ki (Ja)*

B
Japanese classical texts and commentaries on them

Inoue Keiri & Honma Shohaku 2000, *Research of the Canon of Difficulties* (難経の研究), Ido no Nihon Publishing, 13th ed, Tokyo (1st Ed was Showa 43, 1958).

This is one of the two main sources from where I get my quotes from the Canon of Difficulties (Nanjing). These two post WWII Japanese masters interpret this 2000 year-old classical text in a poetically simple way, which resonates very deeply with me.
This is a beautiful old edition put together by some of the fathers of channel (meridian) therapy in Japan. Their insights have been extraordinarily enlightening.

Togawa Yoshio, Asakawa Kaname, Igaki Kyoaki, Ishida Hidemi, Katsuta Masayasu, Sunaoka Kazuko, Hyouto Akira 1990, *Explanation of the Cannon of Difficulties* (難経の解説), Toyo gakujutsu Publishing Company 2nd edition, Tokyo.

This is the other main source from where I draw my Nanjing text. It is the first one I began to read approximately 18 years ago. Its translations & interpretations have been a very solid foundation from where I have been able to build my theory.

Ishida Hidemi, Shirasugi Etsuo, Matsumoto Kika, Shimada Ryuji, Katusda Masayasu, Fujiyama Kazuko, Maeda Shigeki 1999, *Yellow Emperor's Internal Classics; Simple Questions/ Spiritual Axis* (黄帝内経霊枢), Toyo Gakujutsu Publishing (Tokyo Kenkyu Shupan Sha): Tokyo.

This is the primary source text from which I translated Spiritual Axis, Chapter 8 —spirit, *heart* & mind; plus Simple Questions Chapter 1 Lifecycle stages; plus the Chinese Clock from Chapter 16. It is a beautiful translation from Chinese to Japanese, where every word is loaded with ancient wisdoms.

Academy of Medicine 2007, *Traditional Chinese Medicine Terminology Complete Dictionary* (漢方用語大辞典), 12th ed., Tokyo.
.
This amazing dictionary is indispensable in the translating of the Chinese medical classics from Japanese. I have used its explanation of the 5 Wills in this book.

Fukushima Kodo 1984, *Outline of Channel Therapy* (経絡治療要綱) 5th ed., ToyoHari Medical Association, Tokyo.

My teachers, having studied directly under Fukushima Kodo Sensei, the author of this book & founder of ToyoHari Medical Association makes the theory in this book fundamental to my Association (KanpoHari I Kai).

Fukushima Kodo 2001, *Easy to Comprehend Meridian Therapy* (わかりやすい経絡治療), *3rd ed*, ToyoHari Medical Association, Tokyo.

I read this book about 20 years ago just before setting out on my studies with *KanpoHari* Medical Association.

Ikeda Masakazu 2001, *How To Study the Classics* (古典の学び方), 5th ed., Ido no Nihon Publishing: Tokyo.

This was the main text used by the Tokyo branch study group affiliated with Kanpo-Hari—my Japanese association. It is an extraordinary book which contains direct references from the Chinese Medical classics, and brings the theoretical concepts to life. I became accustomed to reading this book in Tokyo coffee shops before going to my tennis teaching job— a habit thoroughly enjoyed.

Ikeda Masakazu 2007, *Nangyo Igi: The Meaning of the Canon of Difficulties* (難経意義), Rokuzen Publishing: Tokyo.

Presented in a big hard classical cover like the very Canon it channels, this Nanjing translation has helped bring the ancient text into modern-day clinical application.

Kanpohari Ikai 2001-2010, *Monthly lecture series* (*audio*), Kanpohari Ikai: Tokyo.

When I lived in Japan, and after returning to Australia, I would listen religiously to the two-hour monthly recordings of the all-Japan KanpoHari lectures. Listening to them over and over again, I would gain new-insights each time. My Australian practice was located on the other side of the world to my Japanese teachers and colleagues; and these lectures kept me connected to them—both on a personal and academic level.

Kosato Mitsuyoshi, Sumida Masanori, Kagaya Masahiko, Arai Toshihiro, Amano Yasuyuki, Ichinari Osamu, Niki Kiyofumi, Fukushima Kenji (president) 2003, *Traditional Chinese Medical Association Foundation Course*（漢方鍼医基礎講座）, Kanpohari Ikai, Tokyo.

This is the foundational text published by my association over a decade ago. The authors of this text were the founding members of Kanpo Hari who originally studied under Fukushima Kodo in ToyoHari. Fukushima Ken Sensei was the first president of Kanpo-Hari at its inception, now Arai Yasuhiro (my teacher) is the president. I am very grateful to all these modern day masters, in particular the Arai twins (Yasuhiro & Toshihiro) for the classical instruction I received.

Miyawaki Kazuto 2000, *Easy to Comprehend Extra-Ordinary Treatments*（よくわかる奇経治療）, 6th ed., Kazuto Taniguchi Publishing: Tokyo.

This great old master who I met this year (2018) was like my teacher's uncle back in the old days in ToyoHari. He, like this book, has taken the old classics and has brought them to the world in a modern day workshop presentation. This book is the source used to plot the channel trajectories for the eight extraordinaries. Although not in this book, I also borrow his 8 Extraordinary abdominal chart to lightly diagnose the 8 Extraordinary channels.

Saitou Takayoshi, Saitou Mitsuru, Kamioka Takahiro, Tanaka Kousuke, Arai Toshihiro, Suzuki Rie, Shimizu Kokoro, Fukushima Kenji (President) 2009, *Traditional Chinese Acupuncture Medical*, *25th series*, *Traditional Chinese Acupuncture Medical magazine* 漢方鍼医第二十五号（漢方鍼医会誌）KanpoHari Ikai: Tokyo.

The article on the triple heater by Fukushima Ken Sensei was particularly illuminative for developing comprehension on the triple heater and source Qi. Fukushima Sensei was the teacher who initially introduced me to the triple heater system.

Shudo Denmai 2000, *Recommended channel therapy*（経絡治療のすすめ）, 11th ed., Tobe Yuichiro Publishing: Tokyo.

This was the first Channel (Meridian) Therapy text I read in the original Japanese text, while holidaying in the Yunan mountains of China before going to my teacher's clinic in Tokyo.

Traditional Chinese Medicine Medical Foundational Text（漢方鍼医基礎講座）Issued 1.4.2012, Kanpo Hari Tokyo.

This is a text book written by my teachers in the Kanpo Hari association, nine years on from their initial publication. It spells the classics out in a very clear and precise way, probably the clearest modern text on my bookshelf. It inspired my theory concerning the esoteric foundation of Part III; the 10 stems which marry the life & struggle relationships into one balanced cycle.

Eastern Acupuncture Moxibustion Medical Arts Journal Volume 1 Number 2（東洋鍼灸 医術雑誌第一巻第二号）, 1965, Japan.

Is the source of a quote from a post WWII acupuncture master which clarifies a 2000 year-old classical Hanzi/Kanji term which has fallen into disuse.

Professor Toshihiko Izutsu, 2017, *Lao-tzu: The Way and Its Virtue*, Keio Gijuku University, Tokyo,

I translated Chapter 6 of the Dao De Jing to introduce the *gateway to the dark-unseen female*; the foundation to my book! Professor Izutsu was a wise old professor who wrote philosophy from around the world.

Japanese translation by Meiko Ito of Original Chinese by Li Yang *IChing and Chinese Medicine*（周易と中医学）, Ido no Nihon Sha Publishing Company Yokosuka

Left on my bookshelf by my ex-wife, this book proved invaluable in comprehending (if one truly can) the esoteric Qigong intricacies of the *gateway to the dark-unseen female*.

Japanese translation by Masayasu Katsuta of Original Chinese by Li Shizhen, 1995, *Thought on Extraordinary Eight Channels*（奇経八脈考）, Toyo Gakujutsu Publishing Company, Chiba Japan.

In the same calibre as the previous book, this book has also shed light on Qigong practices, in particular the Heavenly circulation & the dark-unseen female. These Qigong books bring the acupuncture classics out into self-cultivation, where I & my students can begin to treat ourselves as well.

C
English language texts and commentaries on them

Charles Chace & Miki Shima 2010, *An Exposition of the Eight Extraordinary Vessels*, Eastland Press Seattle USA.

Was a wonderful help with the 8 Extraordinary channels! In particular, with the Focal hollows, and the Chong being the Great Transformational Thoroughfare.

Mantak Chia, 1983, *Awaken healing energy through the Tao: The Taoist secret of circulating internal power*, Aurora Press: Santa Fe.

Mantak Chia, 1984, Taoist secrets of love: Cultivating male sexual energy, Aurora Press: Santa Fe.

These two books set me on my Qi path many years ago, well before I formally began studying Chinese Medicine.

Dalai Lama (XIV). 2000, *Dzogchen: The heart essence of the great perfection. Teachings given in the West by His Holiness the Dalai Lama*, Snow Lion Publications, Ithaca: NY.

This book impressed upon me the concept of non-dualism. This latter became my TaiJillumination; one ray of light shining from the Now of Heaven to the Here of Earth.

Denmai, Shudo. 1990, *Introduction to channel therapy*, *S. Brown* (*trans.*), Eastland Press: Seattle.

I often recommend this book to my students as it is a superb translation of a great Channel (Meridian) Therapy acupuncture master's work. This was the first Japanese acupuncture book read in the original Japanese text, whilst holidaying in the breathtaking scenery of the Yunan mountains (China), immediately before going to my teacher's clinic in Tokyo.

Dikshit, S.S. 1973, *I am that: Talks with Sri Nisargadatta Maharaj*, The Acorn Press, Durham: North Carolina.
This is a very powerful negation of relative reality read whilst riding the Tokyo subways. The contrast between the seemingly illusionary world of Tokyo's busy-ness with the absoluteness contained within blew my mind.

Evans-Wentz, W.Y. 1958, *Tibetan yoga and secret doctrines: Seven books of wisdom of the great path*, Oxford University Press: Oxford.

A good old classic! Found a great quote on Kundalini Yoga to contrast with the Chong Thoroughfare.

Huang, Alfred. 1998, *The complete I Ching: The definitive translation*, *10th anniversary ed*., Inner Traditions, Rochester, Vermont.

I love this book! I have been studying the *I-Ching* for over twenty five years, and I was thrilled when I found this translation from a prominent TaiJi master. Have added some powerful quotes about Heaven & Earth in the 3rd book to bring out the foundational theory which had always been in the pages of the first two books.

Johnson, J.A. 2002, *Chinese Medical* Qigong *Therapy: Energetic anatomy and physiology*, *vol. 1 & 2*, The International Institute of Medical Qigong, Pacific Grove, CA.

These two volumes have been a comprehensive resource for my Qi work. They have helped me with the spirit hollows and with posturing. In particular, the chapter on Dao-In is an invaluable reference for posture. Towards my second book, they also helped me draw the 7 demon animal Po & the 3 Celestial Hun Virtues into my writings. Into the third book, they provided me with quotes on the yellow court.

Larre, C. & Rochat de la Vallee, E. 1995, *Rooted in Spirit: The heart of Chinese medicine*. *A sinological interpretation of Chapter Eight of Huangdi Neijing Lingshu*, *S Stang* (*trans*.), Barrytown, Station Hill.

I read this book while doing my TaiJi Qi meditation on the beach in Thailand about 12 years ago. It was a gentle and informative read on Spiritual Axis 8. In various ways it has influenced my 8 Extraordinary channel work.

Lhalungpa, P. (trans.) 1997, *The Life of Milarepa*, Book Faith: India, Delhi.

This story continually inspires me to reach for the greatest heights of esoteric practice. After dabbling in black magic and killing many of his deceitful relatives, Milarepa became one the highest Buddhas in Tibetan history – in just a single lifetime. It also assures me of the value of Spiritual practice, and that dedication can completely and rapidly erase old karma.

Lu K'uan Yu (trans.) 1973, *Taoist Yoga: Alchemy and immortality*, Samuel Weiser, Inc.: York Beach, Maine.

Along with the *I-Ching*, this was the first esoteric book I ever read about thirty years ago. Even though comprehending very little of it at the time, I was drawn to it with excitement and curiosity. Only in more recent years, since studying the Chinese Medical classics, has the significance of meditating on the eight extraordinaries and the spirit minds been grasped. From Original Spirit behind the eyes in my first book to the Mortal Gate at the root of the sexual organs in my third book, Master Yu has given me major key points to conclude the first part of my life-journey.

Rinpoche, S. 1992, *The Tibetan Book of Living and Dying*, Harper Collins, New York.

This book gave me insight into how spirit manifests beyond death and before birth. This is a wonderful read for those who have a fear of death – and in turn, want to live life to its fullest potential. When we truly comprehend and accept death as simply another point on the continuum of our existence, we can truly live! Interestingly its death process seems to follow TCM's struggle cycle.

Slingerland, Edward 2003 *Effortless Action*, *Wu-Wei as conceptual metaphor and spiritual ideal in early China*, Oxford University Press: New York.

This book started to bring the idea of Wu Wei emptiness to the surface of my writings. After reading it, I began to use analogies and metaphors more consciously. His translation of Dao De Jing 53 concerning life journey, is both flowing inside the book's pages as well as describing the journey of the three books themselves, spanning a decade.

Society of Traditional Japanese Medicine 2003, *The Traditional Japanese Acupuncture: Fundamentals of Channel Therapy*, *K Kuwahara* (*ed*), *J. Margules* (*trans.*), Complementary Medicine Press: Brookline Massachusetts.

This is one of my first recommendation to western students. The original Japanese version of this was one of the foundational texts at the Tokyo branch study group for *Kanpohari I Kai*. One of the main writers, Ikeda Masakazu, has broadly influenced both my association and my work.

Thich Nhat Hanh, 2000, *The Path of Emancipation*, Parallax Press: Berkeley, California.

This is a book best read slowly, and over time. It has taught me to slow things down and feel into to the essence of life – probably one of the most important and hardest challenges I have encountered in my life. I will have to come to terms with this if I am to reach my aspirations and find peace.

Towler, S. 2005, *Tales from the Tao: Inspirational teachings from the great Taoist masters*, Watkins: London.

This is another gentle read full of incredible stories and colourful pictures. One of the outstanding stories was of the "heel breathing" Daoist.

Wilhelm, R. (trans.) 1951, *I Ching or Book of Changes*, *3rd ed.*, Arkana Press: London.

I found this book about thirty years ago and immediately devoured it. It is now old, tattered and still on my bookshelf.

Wong, E. (trans.) 2004, *Seven Taoist Masters: A folk novel of China*, Shamballa Classics: Boston.

This beautiful Chinese folk story about Daoist immortals inspires my fantasies.

Wolfe Lowenthal 1994, *Gateway to the Miraculous*, *Further Explorations in the Tao of Cheng Man-Ch'ing*, Blue Snake Books: California.

Drawing these TaiJi techniques of Cheng Man-Ch'ing clarifies the ideas in the TCM classics into a more Qigong perspective and helps bring them out into the wider world. His idea of Chung Yung has helped me with my clarifications on 'self control'.

Wang, Mu. (trans.) 2011, *Foundations of Internal Alchemy: The Taoist Practice of Neidan*, Golden Elixir Press: CA.

Master Wang Mu provided strong support for the idea that the Yin Motility channel must be activated first before the Ren, Du & Chong are able to deliver the practitioner into awakening.

Giovanni Maciocia 2015, *The Foundations of Chinese Medicine 3rd Ed.: A Comprehensive Text:* China

This, being a standard text book, provided me with an explanation on the Life & Mutual-Control cycles.

Kenneth G Henshall, 1996, *A Guide to Remembering Japanese Characters*, Charles E. Tuttle Tenth Printing, Singapore.

Gave me some invaluable translations into some of the key Chinese characters I translated.

Debra Kaatz, 2005, *Characters of Wisdom, Taoist tales of the acupuncture points,* The Petite Bergerie Press, France.

This book also provided some colourful translations of some the key characters I translated from original text.

Axel Schuessler, *2007, ABC Etymological Dictionary of Old Chinese*, University of Hawaii Press

As with the last two books, provided insight into some Chinese Hanzi.

Maoshing Ni, 1995, *The Yellow Emperor's Classic of Medicine, A New Translation of the Neijing Suwen*, Shambhala Boston and London.

Found a useful quote on Heart Sovereign.

Yang Jizhou translated by Lorraine Wilcox, 2010, *The Great Compendium of Acupuncture and Moxibustion*, Portland The Chinese Medicine Database

A comprehensive reference on Stems & Branches.

Wang Ju-Yi and Jason D. Robertson, 2008, *Applied Channel Theory Chinese Medicine*, Eastland Press, Seattle.

A quote from this book began the Qi channel & hollow section. Its author presents a more spirit Qi approach to the anatomy of channels, in contrast to the physical anatomical descriptions found in many textbooks.

Jack Halpern, 1990, *New Japanese-English Character Dictionary*, Kenkyusha, Tokyo Japan.

Andrew Nathaniel Nelson PH.D, 1992, *The Modern Reader's Japanese-English Character Dictionary*, 2nd edition, Charles E. Tuttle Company, Tokyo.

Koh Masuda, 1974, *Kenkyusha's New Japanese-English Dictionary*, Kenkyusha, Tokyo.

These three dictionaries have been on my desk since first going to Japan back in 1989. They have been my three big work horses which have help me plough through many a Japanese text.

Sri Swami Sivannanda, 2008, *The Science of Pranayama*, BN Publishing, United States.

Dr David Frawley, 2002, *Tantric Yoga and the Wisdom of Goddesses*, Motilal Banarsidass Publishers, Dehli.

These two books were used to draw similarities between Yoga & Qigong.

Suzanne B Friedman, 2006, *The Yijing Medical Qigong System*, United States.

Provided a classical quote on the Teishin.

D
More notes from the editor

Accordingly, no matter what clever tricks of neologisms, deleting definitive articles, prose poetry, stepped clauses, ampersands replacing "and", avoiding 'ing', half-baked attempts at avoiding 'is', linked nouns without spacing, etc, etc; the author's draft gets degraded by his editor's 'rational' cultural filtration.

Euro centrism in the Western Intellectual Tradition (WIT) points to the core issue of 'objectivity' in WIT's 'Scientific Method' apparently contrasting with the Author's insistence throughout his book on his practice being interactive! In order to protect the author from evildoers, this matter is addressed. Defined anthropologically, "evil is to know what the truth is, and ignore it" (pers comm. Dr. J von Sturmer 1968)

Simplistically, WIT originated in the preeminence that the 'West' (sic) gives to Platonic discourses on the initiatives of Athenian democracy, art etc ... (enjoyed by a patriarchal elite-not their women & slaves); now globally-imposed, not only in that 'Western' Europe conquered by 'Greco-Roman' imperialism, but also, the Eurocentric viewpoint of the global 5 I's of Britain's former Empire. I counter-claim that under-appreciated origins of WIT are Middle/Eastern mindbodyspirit Culture (MEC)

Noting that BCE, 'thousands' of Greeks apparently studied in Alexandria & the temples of the lower Nile; the question arises as to whether Plato's predecessors, from Socrates back to Pythagoras (570-495BCE) invented an indigenous Greek philosophy or not? Greek colonies in Turkey & the Black Sea BCE, were at the Western end of the 'Royal' roads of the Achamanead Empire; especially Miletus, home of the Thales (a Phoenician), 'the father of Greek philosophy/mathematics', (624-546 BCE). At the Eastern end of these 'Royal' roads is the much more ancient 'university' (sic) of Taxilia. Wikipedia 23.10.2017 "Greco-Buddhism" asserts that Greek Buddhist 'interactions' in 'Gandhara' started when Alexander the Great invaded in 334BCE; but Wikipedia 23.10.2017 "Scylax of Caryanda" puts this Greek explorer & writer at the Persian court of Darius1 about 515 BCE: Was Scylax one of many prominent Greeks grokking MEC?

APPARENTLY SO!
After N. A. Jairazbhoy N A. "The Rags of North Indian Music" Faber & Faber. 1971, it seems that the inspiration for Pythagorean musical scale's 'circle of fourths/fifths' required Middle Eastern/Indian precedents more sophisticated than indigenous Greek modes. (Pers comm. Paul Gibson 2017). Belated corroboration occurs in Butler's 1909 translation of an "Apuleius" (written 600 years post-Plato) which says of Pythagoras, "it was from the Brahmins that he derived the greater part of his philosophy....)

During editing, we checked the word 'Psyche' & found Greek 'psykhe' translates as breath, soul/essence, spirit/spirits. GW exclaimed; "That's Jing, Qi, Shen, the Three Treasures of Taoism". Note similar MEC homologous Animist->Indo-Ayran->Buddhist aphorisms. Maybe Socrates went OS?

Sceptics, requiring corroboration that our WIT derives more broadly than classical Greek & Rome, are reminded that our European educational system was boosted when Ferdinand1of Spain paid the Abbey of Cluny, securely in the middle of France, to store the Islamic texts looted throughout the conquest of Moorish Spain. From Cluny, Benedictine/Cistercian/etc monks then established more than 1000 monasteries in the 12thcenturyCE; these Muslim books arguably transformed literacy & intellectual development by Roman Catholic educational institutions in Western Europe, continuing up to the 20th: when, on attaining puberty, the author & his editor were sent from country towns to board at Nudgee Christian Brothers College & Marist Brothers College in Brisbane.

We were 'taught' by apparently celibate Catholic Brothers whose hierarchs were wilfully ignorant of the influence Neo-Platonism had on St Augustine's Manichean mindset, as Imperial Rome potpourried the Catholic Church; plagiarizing snippets from such sources as Greek mystery cults & reformed Judaism: in order to physically control their congregations & maintain a stranglehold on the human psyche for 2 millennia!

Now, do you 'get' how my Author's traditional Chinese Acupuncture practices got culturally filtered?

MOVING RIGHT ALONG TO TODAY's CHALLENGES

After Descartes' 'dualism', post-Christian scientific materialism threw out the spirit-baby with the superstitious bathwater. Requiring objectivity in the scientific method; avoidance of observer bias; repeatability by aliens: all are profoundly challenged by the 'duality' intrinsic to this book!

Regulatory authorities expect evidence-based treatment by all Australian health practitioners in all sectors. Fortunately, a Qi Artisan using 'yinyang five element channel therapy' is able to use palpation to diagnosis before treatment, then to confirm it's effect immediately afterwards; i.e. the evidence is 'on the spot'! This means that TCM authorities will be able to challenge research results if the experimenters lack Shen. This book, within its challenging complexity, points the way forward for all acupuncture practitioners to accumulate their Three Treasures.

Back at the source: for various reasons, the Chinese parliament recently encouraged the revival of 'religions originating in China'. One $$$ benefit may be that Daoist 'practice' is the foundation of Daoist/Confucian 'religion'. National health systems globally face extreme $$$ budget blowouts. Should China's 20thcentury practice of requiring hospital patients to do daily Qiexercises, be extended in future to the PRC's whole population, then the health benefits should dramatically cut their Healthcare $$$ costs.

Now, where this book points is to a few thousand acupuncturists in the Commonwealth of Australia following GW's way so that, as preventive practice; Qigong cuts Australia's Healthcare costs $$$!

Yours sincerely, Michael Leo E&OE.